

**Annotated Translation of the
*Ssu-chiao-i (On the Four Teachings), chüan 1***

Robert F. Rhodes

Research Associate (1984)

Introduction

The translation which follows is that of the first *chüan* of the twelve *chüan* work, the *Ssu-chiao-i* 四教義 (*On the Four Teachings*), written by Chih-i 智顛 (538–597), the founder of the Chinese T'ien-t'ai 天台 sect of Buddhism. As the title indicates, this is a treatise devoted to the detailed and systematic exposition of the Four Teachings, one of the schemes whereby the Buddhist *sūtras* and treatises are arranged in the T'ien-t'ai tenet classification 教相判釋 system. The four teachings are (1) *Tripitaka* Teaching, (2) Shared Teaching, (3) Distinct Teaching and (4) Complete Teaching. They represent four different levels into which T'ien-t'ai Buddhism distinguishes the corpus of Buddhist teachings, with the first *Tripitaka* Teaching representing what it considers the most superficial insight into Reality, and the Complete Teaching (which corresponds to the T'ien-t'ai position) representing the most profound. Limitation of space here precludes any detailed explanation of the Four Teachings. However they have already been described several times in English, and readers are referred to these works.¹

The *Ssu-chiao-i* is one of Chih-i's works written during the final years of his life.² Originally it formed a part of a commentary on the *Vimalakīrti Sūtra* completed in 595. Chih-i began writing this commentary earlier during the same year in response to a request from his patron, Yang Kuang 楊廣, the

Prince of Chin 晉王 (later Emperor Yang 煬帝 of the Sui Dynasty). Chih-i kept presenting revised versions of this commentary to Yang Kuang, ultimately offering three versions.³ The first was presented piecemeal between the sixth and seventh months of 595.⁴ This commentary was later broken up into three parts, all of which came to be circulated as independent works. The *Ssu-chiao-i* is one of these three works. The two other works are: (1) *Ssu-hsi-t'an-i* 四悉檀義 (*On the Four Siddhantas*) which is not extant but is listed as an independent work in the *Ta-t'ang-nei-tien-lu* 大唐內典錄 (*Catalogue of Buddhist Works of the T'ang*)⁵ and (2) *San-kuan-i* 三觀義 (*On the Threefold Contemplations*) which is extant in two *chüans*.⁶ This first commentary totalled ten *chüans* in all. This work was not a phrase-by-phrase commentary on the *sūtra*, but a discourse on the meaning and significance of the *sūtra* as a whole (i.e., it took the format of a *hsüan-i* 玄義 or “profound meaning”).

The second version was presented to Yang Kuang around the fourth month of 597.⁷ It consisted of both a *hsüan-i* section in six *chüans* and a phrase-by-phrase commentary in eight *chüans*. However, this latter phrase-by-phrase commentary probably only covered the first chapter (“Chapter on the Buddha-realm”) of the *sūtra*. It seems that Chih-i was dissatisfied with this version and later requested that it be destroyed. This work is not extant.

The third version now exists as two independent works: *Wei-mo-ching Hsüan-shu* 維摩經玄疏 (*Profound Commentary on the Vimalakīrti Sūtra*)⁸ and (2) *Wei-mo-ching Wen-shu* 維摩經文疏 (*Commentary on the Passages of the Vimalakīrti Sūtra*)⁹. The former is a philosophical outline in the *hsüan-i* format while the latter is a phrase-by-phrase commentary on the *sūtra*. Chih-i died in the 11th month of 597, while on a journey to deliver this commentary to Yang Kuang.

Later, in the first month of the following year, this commentary was presented to Yang Kuang. The phrase-by-phrase commentary seems to have extended only as far as the “Chapter on the Buddha Way”, and did not cover the entire *sūtra*. However the *Wei-mo-ching Wen-shu* as we presently have it includes the commentary on the missing portion composed by Kuan-ting 灌頂 (561–632), Chih-i’s disciple and second patriarch of the T’ien-t’ai sect.

Comparing the *Wei-mo-ching Hsüan-shu* with the works which formed a part of the first commentary, we see that basically the former is an abridged version of the latter works. Although we cannot make any statements concerning the *Ssu-hsi-t’an-i*, the *San-kuan-i* corresponds in content to the second *chüan* of the *Wei-mo-ching Hsüan-shu*, while the *Ssu-chiao-i* corresponds to its third and part of its fourth *chüans*. The wording is often identical between the *Wei-mo-ching Hsüan-shu*, on the one hand, and the *Ssu-chiao-i* and the *San-kuan-i* on the other, but entire sections from the latter two works are deleted from the *Wei-mo-ching Hsüan-shu*. In fact, when the *Ssu-chiao-i* is compared with its corresponding section in the *Wei-mo-ching Hsüan-shu*, we see that the latter has been reduced to almost a fourth the size of the former.¹⁰

It seems that the *Ssu-chiao-i* existed as an independent work by the time of Chih-i’s disciple Kuan-ting. Kuan-ting sometimes refers to the *Ssu-chiao-i* and *Ssu-chiao-chang* 四教章, from which it can be surmised that the *Ssu-chiao-i* was an independent work by this time.¹¹ Chan-jan 湛然 (711–782), the sixth patriarch of the T’ien-t’ai sect, mentions that the ten *chüan Ching-ming-shu* 淨名疏 (i.e., the first *Vimalakīrti Commentary*) was broken up into three separate works: (1) *Ssu-chiao* in six *chüans*, (2) *Ssu-hsi* in two *chüans* and (3) *San-kuan* in two *chüans*.¹²

The *Ssu-chiao-i* was introduced to Japan when Chien-chen 鑑真 (J. Ganjin,

Annotated Translation of the *Ssu-chiao-i* (*On the Four Teachings*), *chüan* 1

688-763) first brought a number of T'ien-t'ai works to this country.¹³ This work is also found listed in Saicho's 最澄 *Dengyo Daishi Shorai Taishu Roku* 傳教大師將來台州錄, a catalogue of Buddhist texts he brought back to Japan from China.¹⁴

Let us now give a brief outline of the *Ssu-chiao-i*. This work consist of the following seven sections.

(1) Explication of the Names of the Four Teachings. This section takes up the entire first *chüan* of the work (T 46, pp. 721a-725b). Chih-i here defines the Four Teachings, and gives an overview of how and why the Buddhist teachings can be classified according to this scheme. In particular, Chih-i describes the Shared, Distinct and Complete Teachings in terms of the following eight aspects: (1) teaching, (2) principle, (3) knowledge, (4) severing (of defilements), (5) practice, (6) ranks, (7) cause and (8) fruit. The explication of the Four Teachings in terms of these categories is a distinctive feature of the explanation presented here.

(2) Exposition of the Objects Disclosed (in the Four Teachings). This takes up the entire second *chüan* (T 46, pp. 725b-729a). Chih-i argues here that the Four Teachings represent four different levels at which one can gain insight into Reality. In particular, he discusses how the Four Noble Truths, Three Truths, Two Truths and One Truth can be analyzed in terms of the Four Teachings.

(3) Clarification of the Four Gates by which to Enter the Principle. The third *chüan* is devoted to this topic (T 46, pp. 729a-731c). Chih-i explains here that each of the Four Teachings can be approached from four perspectives: (1) the gate of existence, (2) the gate of emptiness, (3) the gate of both-existence-

and-emptiness, and (4) the gate of neither-existence-nor-emptiness.

(4) Critical Explanation of the Disparity among the Ranks (of the Practitioners of the Four Teachings). This section takes up the bulk of the *Ssu-chiao-i*, beginning at the fourth *chüan* and continuing to the middle of the twelfth *chüan* (T 46, p. 731c-766a). The various stages in the practice of each of the Four Teachings are described in detail here. The stages through which the *Tripitaka* practitioners progress are given in *chüans* 4 to 7 (T 46, pp. 731c-747a), those of the Shared practitioners in *chüan* 8 (T 46, pp. 747a-751c), those of the Distinct practitioners in *chüans* 9 to 10 (T 46, pp. 751c-760a) and those of the Complete practitioners in *chüan* 11 and the first half of *chüan* 12 (T 46, p. 760a-766a).

(5) Clarification of the Provisional and the Real. This section is found within the twelfth *chüan* (T 46, pp. 766a-767c). Chih-i argues here that the first three teachings are the Buddha's provisional teaching expounded to accommodate with the abilities and inclinations of sentient beings. Only the final Complete Teaching is the true teaching which expresses the Buddha's ultimate insight into Reality.

(6) (Discussion) in terms of Mind-contemplation. This section also is found within the twelfth *chüan* (T 46, pp. 767c-768a). It explains how practitioners can realize each of the Four Teachings by undertaking contemplative exercises.

(7) (Explanation of how the Four Teachings) are found in the *Sūtras* and Treatises. In this section, which takes up the final portion of the twelfth *chüan* (T 46, pp. 768a-769a), Chih-i discusses which of the Four Teachings are found within representative Buddhist *sūtras* and treatises, including the *Vimalakīrti*

Sūtra.

Recent Japanese scholarship have demonstrated that the works collectively known as the “Three Major Works of T’ien-t’ai Buddhism”—*Fa-hua Hsüan-i*, *Fa-hua Wen-chu* and *Mo-ho Chih-kuan*—do not reflect Chih-i’s own philosophy faithfully. Although these works are based upon notes taken down during Chih-i’s lectures, they were heavily edited by Kuan-ting before publication. In editing these works, Kuan-ting referred to, and incorporated passages from, Chih-i’s other works as well as works by Chi-tsang 吉藏 (549-623), the founder of the San-lun 三論 sect.¹⁵ Thus we now see that the “Three Major Works”, which have been esteemed over the centuries as representing the essence of T’ien-t’ai Buddhism, contains ideas and interpretations which Chih-i himself may never have held. For this reason, as Tetsuei Sato stresses, the *Ssu-chiao-i*, which is known to have been definitely written by Chih-i during the final years of his life, comes to hold great importance for reconstructing Chih-i’s mature thoughts.¹⁶

NOTES

¹ Leon Hurvitz, “Chih-i (538-597). An Introduction to the Life and Ideas of a Chinese Buddhist Monk”, *Mélanges chinois et bouddhiques*, 12 (1960-62) pp. 248-271, and Robert F. Rhodes, “The Four Extensive Vows and Four Noble Truths in T’ien-t’ai Buddhism”, *Shinshu Sogo Kenkyusho Kenkyu Kiyo*, 2 (1984) pp. 53-91.

² The most exhaustive study of Chih-i’s various *Vimalakīrti* commentaries is Tetsuei, Sato *Tendai Daishi no Kenkyu* (Kyoto: Hyakkaen, 1964) pp. 416-448. The following portion of the introduction relies extensively on this work.

³ *ibid.*, p. 422-424. Sato refutes the traditional interpretation that Chih-i presented only two versions of the commentary to Yang Kuang.

⁴ *ibid.*, p. 421.

⁵ Junjiro Takakusu and Kaikyoku Watanabe eds., *Taisho Shinshu Daizokyo* (Tokyo: Taisho Issaikyo Kankokai, 1924-1934) vol. 55, p. 284a. (Hereafter references to the *Taisho Daizokyo* will be given as T, followed by volume and page numbers.)

⁶ *Dainihon Zokuzokyo* (Kyoto: Zokyo Shoin, 1905-1912) Pt. 2, Vol. 4, Bk. 2, p. 37b.a-52a.b (The *Dainihon Zokuzokyo* will be referred hereafter as *Zoku*.)

⁷ Sato, *op. cit.*, pp. 425-427.

⁸ T 38, pp. 519a-562b.

⁹ *Zoku* Pt. 1, Vol. 27, Bk. 5, pp. 429a.a–Vol. 28, Bk. 2, pp. 193a.a.

¹⁰ Sato, *op. cit.*, p. 437.

¹¹ *ibid.*, pp. 429-30.

¹² T 34, p. 159b. Cited in Sato, *op. cit.*, p. 422.

¹³ See his biography, the *To Dai Wajo Toseiden*, T 51, p. 993a.

¹⁴ T 55, p. 1056a.

¹⁵ Sato's *Tendai Daishi no Kenkyu* is the classic study on this problem. Recently Shunei Hirai has expanded upon Sato's study. Shunei Hirai, *Hokke Mongu no Seiritsu ni Kansuru Kenkyu* (Tokyo: Shunjusha, 1985).

¹⁶ Sato, *op. cit.*, p. 417.

On the Four Teachings¹

chüan 1

Compiled by the Meditation Master Chih-i of Hsiu-ch'an Temple² on Mt. T'ien-t'ai³

Now, the sentient beings' potentials 機⁴ (to seek liberation) and conditions (by which their potentials are activated) are not the same. Therefore the gates of the teachings are varied. A *sūtra* states, "The *Dharma* (taught by the Buddha) from the night he attained enlightenment up to the night of his *nirvāṇa* are all real and not spurious."⁵ When we reverently inquire into the meaning of these words, we find more and more that there exists the Buddha's profound intention (behind his various teachings). Therefore, I say thus.

Now, the Way transcends dualities, and the Ultimate is eternal and blissful. There is only one taste to the *Dharma* and quiescence (i.e., *nirvāṇa*) is to revert to the Absolute. However, how can it be that the words of the Deer Park and Crane Grove,⁶ and the teachings of the seven sites and eight assemblies,⁷ do not contain differences such as those between the sudden and gradual teachings, and distinctions such as those between the variable and secret teachings?⁸ Thus various recent masters each explicated (the Buddha's teachings) based on (a certain) principle. (However) the meaning (of the Four Teachings) set forth here differs from the earlier standards (by which the Buddha's teachings were classified). Therefore, I will briefly compile these gates of the four teachings and use it to come to an understanding of the written traces⁹ of the Great Master's gradual, sudden, variable and secret teachings. If one can comprehend their imports, then one can see that the *Tathāgata's*

provisional and real teachings are trustworthy. So profound are the written vestiges¹⁰ left by the boundless Perfect Man that they are difficult to fathom. How can the written vestiges of these gradual, sudden, variable and secret teachings all be impeded?

Here I will briefly explain the meaning (of the Four Teachings) in the following seven sections:

1. Explication of the Names of the Four Teachings.
2. Exposition of the Object Disclosed (in the Four Teachings).
3. Explanation of the Four Gates by which to Enter the Principle.
4. Critical Explanation of the Disparity among the Ranks (of the Practitioners of the Four Teachings).
5. Clarification of the Provisional and the Real.
6. (Discussion) in terms of Mind-contemplation.
7. (Explanation of how the Four Teachings) are found in the *Sūtras* and Treatises.

(Explication of the Names of the Four Teachings)

First, explication of the names of the Four Teachings. The Four Teachings are:

1. the *Tripitaka* Teaching.
2. the Shared Teaching.
3. the Distinct Teaching.
4. the Complete Teaching.

These four are all called “teachings” (for the following reason): Teaching

means that which discloses the principle and converts beings. The Great Sage (while remaining) within the four inexpressibles,¹¹ employed the four *siddhantas* 四悉檀¹² to preach his fourfold exposition to accommodate with conditions. Because these expositions can disclose the principle and convert and transform the minds of sentient beings, they are called “teachings”. “To convert and transform” has three meanings: (1) to transform evil into good, (2) to transform delusions and bring about enlightenment, and (3) to transform common beings into sages. For these reasons teaching means “that which discloses the principle and converts beings.”

(The names of the Four Teachings will be explained) briefly in five sections:

1. Explication of the Names of the Four Teachings.
2. Examination of the Four Teachings.
3. Quotation of Proofs (for the Four Teachings).
4. Examination of Doctrinal Problems.
5. Clarification of the Difference in the Degree to which the *Sūtras* and Treatises Employ (the Four) Teachings.

(Explication of the Names of the Four Teachings)

First, there are four sections within the explication of the names of the Four Teachings:

1. Explication of the name *Tripitaka* Teaching.
2. Explication of the name Shared Teaching.
3. Explication of the name Distinct Teaching.

4. Explication of the name Complete Teaching.

(Explication of the name *Tripitaka* Teaching)

First, explication of the name *Tripitaka* Teaching. This teaching explains the principle of the Four Noble Truths of arising and perishing through dependent origination.¹³ It primarily teaches the Small Vehicle and secondarily converts *bodhisattvas*. The so-called *Tripitaka* Teaching consist of:

1. the *sūtra* repository.
2. the *vinaya* repository.
3. the *abhidharma* repository.

First, the *sūtra* repository. “*Sūtra*” is sometimes declared to be translatable (into Chinese), and sometimes declared to be untranslatable.¹⁴ There are differences among those who hold that it is translatable. However, many of them employ the translation “*Dharma*-origin 法本”. It is called *Dharma*-origin because the transworldly virtuous *Dharma* is the source of the (Buddha’s) verbal teachings. These are the four *Āgama Sūtras*.

Second, the *vinaya* repository. “*Vinaya*” is translated here (i.e., in China) as cessation 滅. The Buddha preached the deliberate and spontaneous precepts¹⁵ (to make Buddhist practitioners) put an end to evils, physical and vocal. For this reason, it is called cessation. This is the *Eighty Recitations Vinaya*.¹⁶

Third, the *abhidharma* repository. “*Abhidharma*” is translated as incomparable *Dharma* 無比法. Nothing in the world can be compared to the meaning of the *Dharma* as discriminated by the wisdom of the sages. Therefore it is called incomparable *Dharma*. Whether the Buddha himself discriminates the meaning

of the *Dharma*, or whether the Buddha's disciples discriminates them, they are all called *abhidharma*.

But these three *dharma*s are all called "repositories" since repository means "that which includes and repositis." However, there are disagreements concerning the interpretation of this term. A certain person says, "Because words contain the principle, it is called repository." Or it is said, "Because the principle contains words, it is called repository." Here I hold that the the names of the three *Dharma*s (i.e., *sūtra*, *vinaya* and *abhidharma*) are each an independent phrase, and that each of the three names contain all words and principles. For this reason, it is called repository.

The *Āgamas* is the repository of concentration (*samādhi*), since the four *Āgamas* mainly disclose the method of practice. The *vinaya* is the repository of precepts, since it discloses how (the Buddha) established the precepts in response to particular circumstances in order to prevent (monks from indulging in) evil *dharma*s physically and vocally. The *abhidharma* is the repository of wisdom, since (the way in which the Buddha) discriminated the *dharma* of undefiled wisdom is incomparable.¹⁷

This *Tripitaka* Teaching specifically belongs to the Small Vehicle. Thus the *Lotus Sūtra* states, "*Tripitaka* scholastics who are attached with craving to the Small Vehicle..."¹⁸

Question: It is valid to match, both in meaning and in principle, (the three repositories with the three disciplines) in this way. However, why does (the order in which) the names (of the three repositories are listed) contradict the order (in which the three disciplines) are disclosed?

Answer: The time (at which the Buddha) preached (the three repositories)

is not the time (at which the three disciplines) are practiced. In terms of the order in which the teachings arise, the four *Āgamas* come first. However, the *prātimokṣa* comes at the beginning of practice. Furthermore, in the case of the Eightfold Noble Path, right views and right attitudes come first. (It is only when one has right views and attitudes that) the following six *dharma*s such as right speech are called “right”. To go somewhere, a person must first discern the path with one’s eyes. It is only afterwards that he can start walking. Therefore, the *Ta-chih-tu-lun* states, “When one has both eyes and legs, one can enter the cool lake.”¹⁹

Question: In the *Tripitaka*, the Buddha first distinguished the Three Vehicles, among which the Great Vehicle is supreme. (Since the Great Vehicle is the supreme teaching within the *Tripitaka*), why did he not primarily (preach) the Great Vehicle and secondarily (preach) the Small Vehicle (in the *Tripitaka* Teaching)?

Answer: (When the Buddha) first preached the *Dharma*-wheel of the Four Noble Truths at the Deer Park, the five *bhikṣus*, including Ājñāta Kaundinya, saw the Truth and attained the Way, and eighty thousand heavenly beings attained purity of the *Dharma*-eye.²⁰ (This shows that) only the practitioners of the Small Vehicle attained the Way and there is as of yet no benefits associated with the Great Vehicle. For this reason, the Small Vehicle is the primary (teaching of the *Tripitaka*). The *Ta-chih-tu-lun* states, “Although the Buddha specifically gives Maitreya a prediction of future Buddhahood in the *Āgamas*, he does not preach the various practices of the *bodhisattvas*.”²¹ Therefore, the Great Vehicle is the secondary (teaching of the *Tripitaka*).

Question: Non-Buddhists also teach precepts, concentrations and wisdom.

How are they different (from those of the Buddhist teachings?)

Answer: The precepts, concentrations and wisdom taught by non-Buddhists (are like the prescriptions given by) the former physician.²² It is like the way of the worm.²³ The former physician's precepts are of two kinds: (1) mistaken, and (2) correct. First, the mistaken ones are the precepts of the cock, badger, etc..²⁴ Second, the correct ones are the ten virtuous conducts 十善道.²⁵ The former concentrations are of two kinds: (1) mistaken, and (2) correct. First, the mistaken concentrations are the *dharmas* concerning the mistaken concentrations of demons and spirits taught in the *sūtras* of the ninety-six kinds of non-Buddhists. Or they refer to those which allows one to divine auspicious and malvolent omens of the world and the manifest supernatural events. Second, the correct concentrations are the four meditations 四禪,²⁶ the four immeasurable mind 四無量心,²⁷ the four formless concentrations 四無色定²⁸ and the exercise of the five supernatural powers 五神通.²⁹ The former wisdom is of two kinds: (1) mistaken, and (2) correct. First, the mistaken one is that which arises from a mind of the two views of self and dualistic extremes. It calls forth mistaken knowledge, (and makes one) reject causality and (engage in such actions as) eating feces and going about naked, etc.. Second, the correct one is that which arises from the mind of the two views of self and dualistic extremes. It calls forth various worldly knowledge, (and makes one) preach the reality of causality and cultivate various virtuous *dharmas*.

The *Tripitaka* Teaching preached by the Buddha here discloses the precepts, concentrations and wisdom of the visiting physician. This new physician came from afar and was well-versed in the eight medical skills.³⁰ First he taught the four corrects skill for withering away the four (mistaken

views).³¹ These are the precepts, concentrations and wisdom elucidated in the *Tripitaka* gate of teaching. First, precepts refer to the ten kinds of precepts of attainment 得戒³² which spontaneously give rise to all the demeanors of the *vinaya*. These refer to the various virtuous *dharma*s, physical and vocal, disclosed in the *Vinayas* the five sects.³³

Second, concentration refers to the nine graduated concentrations 九次第定,³⁴ the vigorous-like-lions 師子奮迅³⁵ and the transcending *samādhis* 超越三昧,³⁶ the wish-knowledge 願智,³⁷ the peak meditation 頂禪³⁸, the six supernatural powers 六通³⁹ and the four analytical knowledges 四辨,⁴⁰ etc., which (the practitioner) enters on the basis of the eight rejections 八背捨.⁴¹

Third, wisdom refers to the Four Noble Truths of Arising and Perishing.⁴² They destroy the two views of self and dualistic extremes, and the sixty-two views. They give rise to absolute undefiled (wisdom) and actualizes the eleven wisdoms 十一智⁴³ and the three undefiled faculties 三無漏根.⁴⁴

Non-Buddhists have yet to hear the names of these precepts, concentrations and wisdom, much less gain a minor portion of them. This can be likened to the milks of donkeys and cows.⁴⁵ Although their colors are identical, if the donkeys' milk is left standing, it becomes a foul smelling excrement. If cows' milk is left standing, it becomes cream, clarified butter, and ghee.

(Explication of the name Shared Teaching)

Second, explication of the name Shared Teaching. "Shared" means "identical" 同. Because the practitioners of the Three Vehicles identically receive (this teaching), it is called "shared". This teaching elucidates the

principle of the Non-arising Four Absolute Truths 無生四眞諦⁴⁶ (which is that *dharmas* arising from) causes and conditions are empty. This is the initial gate of the *Mahāyāna*. It is primarily for *bodhisattvas* and secondarily shared by the practitioners of the Two Vehicles. Therefore, the *Large Prajñāpāramitā Sūtra* states, “Those who wish to study the *śrāvaka* vehicle should study *prajñā*. Those who wish to study the *pratyekabuddha* vehicle should study *prajñā*. Those who wish to study the *bodhisattva* vehicle should study *prajñā*.”⁴⁷ Because the practitioners of the Three Vehicles identically receive this teaching and gain insight into the Supreme (Truth), it is called the Shared Teaching.

“Shared” has many meanings. I will briefly give eight of them: (1) the teaching is shared, (2) the principle is shared, (3) the knowledge is shared, (4) the severing (of defilements) is shared, (5) the practices are shared, (6) the ranks (of practices) are shared, (7) the cause is shared, and (8) the fruit is shared.

The teaching is shared means that the practitioners of the Three Vehicles share and identically receive the teaching that (*dharmas* arising from) causes and conditions are empty. The principle is shared means that they identically gain insight into the principle of the One-sided Absolute 偏眞.⁴⁸ The knowledge is shared means that they identically receive omniscience 一切智⁴⁹ for skillfully ferrying over (to *nirvāna*). The severing is shared means that the severing of the delusions found within the (Triple) Realm⁵⁰ is identical. The practice is shared means that the undefiled practices (by which the practitioners of the Three Vehicles sever the delusions) of views and attitudes⁵¹ are identical. The stages are shared means that the ranks from the stage of Dry

Wisdom up to the stage of *Pratyekabuddha* are all identical.⁵² The cause is shared means that they identically have the nine non-obstructions 九無礙⁵³ as their cause. The fruit is shared means that their fruits of ninefold liberation 九解脫⁵⁴ and the two *nirvāṇas*—those with and without remainder—are identical.

The reason why this is simply called the Shared Teaching, even though shared has eight meanings, is because, unless one relies on the shared teaching, one cannot comprehend the shared principle, and so on up to, one cannot actualize the shared fruit. Therefore because the practitioners of the Two Vehicles identically receive this teaching, they are said to attain enlightenment in the various *Mahāyāna Vaipulya* and the various *Prajñāpāramitā Sūtras*.

Question: Why is this not called the Common Teaching?

Answer: The term “common” 共 only extends to the practitioners of the Two Vehicles who are close by and do not extend to those who are distant. If the terms “shared” is employed, both the close and the distant are included. That the distant is included means that this is shared with the Distinct and Complete Teachings.

(Explication of the name Distinct Teaching)

Third, explication of the name Distinct Teaching. “Distinct” is the term meaning “discrete” 不共. Because this teaching is taught discretely to the *bodhisattva* and not for the practitioners of the Two Vehicles, it is called the Distinct Teaching. This teaching primarily discloses the principle of the Immeasurable Four Noble Truths 無量四聖諦⁵⁶ (which is that all *dharma*s arising through) causes and conditions are provisional nominal entities 假名. It

is specifically a teaching for *bodhisattvas* and does not extend to the practitioners of the Two Vehicles. Therefore, although there were *śrāvakas* in the assembly (in which the Buddha preached the *Hua-yen Sūtra*), they were deaf and dumb. This is the meaning of Mahākāśyapa words of acknowledgement found in the *Lotus Sūtra*.⁵⁷ There he himself stated that although in the past he heard the (Buddha preach) the *Vaipulya* and *Large Prajñāpāramitā Sūtras* (and their teachings concerning) the purification of Buddha-lands and actualization of sentient beings, he did not feel any joy in his heart.⁵⁸

“Distinct” has many meanings. I will briefly give eight of them: (1) the teaching is distinct, (2) the principle is distinct, (3) the knowledge is distinct, (4) the severing is distinct, (5) the ranks are distinct, (6) the cause is distinct, and (8) the fruit is distinct. For these reasons, it is called the Distinct Teaching.

The teaching is distinct means that the Buddha taught the Buddha *Dharma* as numerous as the number of sand in the Ganges distinctly for *bodhisattvas* and that it is not shared by the practitioners of the Two Vehicles. The principle is distinct means that the store-consciousness 藏識 (*ālayavijñāna*) containing the principle of the Conventional Truth as numerous as the number of sand in the Ganges is distinct (to the *bodhisattvas*). The knowledge is distinct refers to the knowledge of the modes of the way 道種智.⁵⁹ The severing is distinct means that they sever the innumerable nesciences, and the ignorance concerning the delusions of views and attitudes beyond the Triple Realm.⁶⁰ The practices are distinct means that the various perfections and the practices for one’s own liberation as well as those for other beings which they cultivate over a period of innumerable *kalpas* are distinct. The ranks are distinct means that the thirty minds in which ignorance is subdued, which corresponds to the Saintly Rank

賢位, and the ten stages in which the Absolute is aroused and ignorance severed, which correspond to the Sagely Rank 聖位,⁶¹ are distinct. The cause is distinct refers to the unobstructed diamond-like cause. The fruit is distinct means that the liberation, *nirvāṇa* and the fourfold virtues 四德⁶² (attained by the *bodhisttvas*) differs from (the attainments) of the practitioners of the Two Vehicles.

The reason why this is simply called the Distinct Teaching even though “distinct” has eight meanings is because, unless one relies on the distinct teaching, one cannot comprehend the distinct principle, and so on up to, one cannot actualize the distinct fruit.

Question: Why is this called the Distinct Teaching and not the Discrete Teaching?

Answer: According to the *(Ta-)chih-(tu-)lun*, the discrete *prajñā* is something not taught in common with the practitioners of the Two Vehicles.⁶³ The *Inconceivable Sūtra*⁶⁴ is an example of this. The Distinct Teaching disclosed here refers to the teachings such as that found within the *Vaipulya* and *Large Prajñāpāramitā Sūtras* where (although the) practitioners of the Two Vehicles were also there to hear (the *sūtras*), they were distinctly meant to teach *bodhisattvas*. It is for this reason that the terms “distinct” is employed (as the name of this teaching). In addition, it is meant to distinguish it from the Complete Teaching. This term indicates that, although the Distinct Teaching differs from the Shared (Teaching), it does not yet (come up to the level of the) Complete Teaching.

(Explication of the name Complete Teaching)

Fourth, explication of the name Complete Teaching. Complete means “not one-sided” 不偏.⁶⁵ This teaching discloses the inconceivable causes and conditions, and the Middle Way of the Two Truths, which fully contains both principle and particular, and is neither one-sided nor distinct. This is a teaching for people of the sharpest faculties. For this reason it is called the Complete Teaching. The *Hua-yen Sūtra* states, “(The Buddha) manifests his powers of omnipotence, and preaches them the complete and perfect *sūtra*. Innumerable sentient beings all receive prediction of *bodhi*.”⁶⁶ This *sūtra* states, “Although all sentient beings are identical to great *nirvāṇa*, they do not perish.”⁶⁷ The Consummation Chapter of the *Large Prajñāpāramitā Sūtra* states, “Although the various *dharmas* are empty, the myriad practices are consummated in one mind.”⁶⁸ The *Lotus Sūtra* states, “With reverential mind, I join the palms of my hands together and desire to hear the consummated way.”⁶⁹ The *Nirvāṇa Sūtra* states, “The diamond-like repository of treasures is not lacking in anything.”⁷⁰ Therefore, it is called the Complete Teaching.

“Complete” had many meanings. I will briefly give eight of them: (1) the teaching is complete, (2) the principle is complete, (3) the knowledge is complete, (4) the severing is complete, (5) the practices are complete, (6) the ranks are complete, (7) the cause is complete, and (8) the fruit is complete.

The teaching is complete means that since (this teaching) correctly preaches the Middle Way, its verbal teachings are not one-sided. The principle is complete means that since the Middle Way is immediately all *dharmas*, the principle is not one-sided. The knowledge is complete means that the knowledge of all modes 一切種智⁷¹ is complete. The severing is complete means that the delusion of fundamental ignorance 無明感⁷² is severed without

being severed. The practices are complete means that each practice is all practices. The *Mahāyāna* is the complete cause and *nirvāṇa* is the complete fruit. That is to say, both the cause and fruit are consummated and not lacking. This is what is meant by “each practice is all practices”.⁷³ The ranks are complete means that, from the initial first stage⁷⁴ (the practitioner) consummates the merits of various stages. The cause is complete means that (the practitioner) illuminates both of the Two Truths and naturally flows into (the *Mahāyāna parinirvāṇa*). The fruit is complete means that the fruit of the inconceivable triple virtues 三德 of supreme enlightenment is neither horizontal nor vertical.⁷⁵

The reason why this is simply called the Complete Teaching even though “complete” has eight meanings is because, unless one relies on the complete teaching, one cannot comprehend the complete principle, and so on up to, one cannot actualize the complete fruit.

Question: If both the teaching and principle are complete, why are distinctions further made between practices, ranks, cause and fruit?

Answer: It is only because the teaching and principle are complete that there exists further distinctions between knowledge, severing, practice, ranks, cause and fruit. For example, a volume of model calligraphy is a book (containing) accomplished (samples of calligraphy). But there can be differences in the degree of comprehension of the part of the person who copies them. Although his first copies are inferior to his later copies, the book itself does not change.

(Examination of the Four Teachings)

Second, examination (of the Four Teachings). Looking at these four teachings as a whole, it must be said that each of the four teachings contain all four teachings. But although each of them contain four teachings, when the essences of each of them are examined, we see that it cannot be any of the other three teachings. For this reason, each (of the Four Teachings) are called by their respective names in accordance with their single proper meaning. This will be explained below in the following four sections:

1. Examination of the *Tripitaka* Teaching.
2. Examination of the Shared Teaching.
3. Examination of the Distinct Teaching.
4. Examination of the Complete Teaching.

(Examination of the *Tripitaka* Teaching)

First, examination of the *Tripitaka* Teaching.

Question: The *Tripitaka* Teaching preaches impermanence. However, if the practitioners of the Three Vehicles identically receive (this teachings of impermanence) and enter the Way, then it must be called the Shared Teaching. (The extensive vows 弘誓 and six perfections are taught within the *Tripitaka* Teaching for *Tripitaka bodhisattvas*, but) since the extensive vows and six perfections are taught distinctly for *bodhisattvas*, it must be called the Distinct Teaching. If (practitioners of the Three Vehicles in the *Tripitaka* Teaching) are taught the knowledge of all modes and made to seek the fruit of Buddhahood, should this not be called the Complete Teaching?

Answer: Here we shall examine these three questions concerning this

teaching. You say that, if the practitioners of the Three Vehicles are all taught (the teaching of) impermanence, this must be called the Shared Teaching. However, when the practitioners of the Two Vehicles hear of impermanence, they arouse insight into the Absolute, sever defilements and enter *nirvāṇa* in one lifetime. In this case, it can indeed be said that they receive the teaching concerning, and gain insight into, the principle of impermanence. However, although *bodhisattvas* also receive the teaching concerning impermanence, for three *asamkhyas* of *kalpas*, they do not arouse (insight into) the Absolute, and they do not sever defilements. How can they be said to gain insight into the principle of impermanence? Therefore it can be known that (your assertion that) the principle of impermanence belongs to the Shared Teaching, is unfounded.

(Although the *Tripitaka* Teaching expounds the *bodhisattvas*' vows, practices and teachings, it is not the Distinct Teaching. Essentially, the Distinct Teaching refers to that which discloses the distinct principle and severs distinct delusions. The vows and practices disclosed in the first *Tripitaka* Teaching are aroused on the basis of the Four Truths of Arising and Perishing. Insight into the Four Truths of Arising and Perishing do not extend to the practitioners of the Two Vehicles. How can it be the Distinct Teaching?

Although the knowledge of all modes is taught (in the *Tripitaka* Teaching), it was for the purpose of encouraging *bodhisattvas* to seek the fruit, and practice the cause, (of Buddhahood). The reason why (this knowledge) is not called complete is because (*Tripitaka*) *bodhisattvas* do not have the knowledge of all modes as their cause. How can this refer to the Complete Teaching?

In these ways, although the *Tripitaka* Teaching contains the other three

teachings, upon examination, we see that it cannot be any of the other three teachings. Thus it is only called the *Tripitaka* Teaching.

(Examination of the Shared Teaching)

Second, examination of the Shared Teaching.

Question: The Shared Teaching teaches precepts, concentrations and wisdom. Is this not the *Tripitaka* Teaching? It teaches the knowledge of the modes of the way. Is this not the Distinct Teaching? It teaches the the knowledge of all modes. Is this not the Complete Teaching?

Answer: Although (the Shared Teaching) contains the (other) three teachings, upon examination, we see that it cannot be any of the other three teachings. The reason is as follows. The Distinct Teaching preaches the non-arising precepts, concentrations and wisdom. They are of one mark; they have no mark. They differ from the precepts, concentrations and wisdom of the *Tripitaka* Teaching, each of which have distinct marks. Furthermore, although there may be one point in common (between the *Tripitaka* and Shared Teachings), there is no mistake (in calling this teaching the Shared Teaching. This is because the teachings) are named according to their primary characteristics. For this reason, it is not designated by the name *Tripitaka* Teaching but is called by the name Shared Teaching.

Although it teaches the knowledge of the modes of the way, (in the Shared Teaching, this knowledge) only illuminates the Conventional Truth within the Triple Realm. It does not teach the knowledge of the modes of the way pertaining to the innumerable Buddha-*dharma*s of the *tathāgata*garbha. There-

fore this is not the Distinct Teaching.

Furthermore, although it teaches the knowledge of all modes, (in the Shared Teaching, this knowledge) only illuminates the Two Truths within the Triple Realm. It does not illuminate the knowledge of all modes of the Two Truths of the inconceivable Middle Way. Therefore, it is not the Complete Teaching.

In these ways, although (the Distinct Teaching) contains the three teachings, upon examination, we see that it cannot be any of the other three teachings. Thus it is only called the Shared Teaching.

(Examination of the Distinct Teaching)

Third, examination of the Distinct Teaching.

Question: The Distinct Teaching also teaches precepts, concentrations and wisdom. Why is it not called the *Tripitaka* Teaching? It also teaches the principle of non-arising emptiness. Why is it not called the Shared Teaching? It also teaches the knowledge of all modes of the Middle Way. Why is it not called the Complete Teaching?

Answer: The Distinct Teaching teaches the Buddha-*dharma*s as numerous as the sands of the Ganges River, and the innumerable precepts, concentrations and wisdom. It differs from the previous precepts, concentrations and wisdom of arising and perishing (taught in the *Tripitaka* Teaching). Therefore, it is not the *Tripitaka* Teaching.

Although (the Distinct Teaching) teaches the principle of emptiness, this is emptiness which is unobtainable.⁷⁶ It is not a “simple emptiness” 但空.⁷⁷

Since it is not a “simple emptiness”, it is not something which they identically gain insight into along with the practitioners of the Two Vehicles. Therefore this is not the Shared Teaching.

Although (the Distinct Teaching) teaches knowledge of all modes of the Middle Way, this does not mean that the *bodhisattva* possesses the knowledge of all modes when he arouses the aspiration for enlightenment at the First Abode 初住⁷⁸. Therefore this is not the Complete Teaching.

In these ways, we see that it cannot be any of the other three teachings. Thus it is only called the Distinct Teaching.

(Examination of the Complete Teaching)

Fourth, examination of the Complete Teaching.

Question: The Complete Teaching also possesses precepts, concentrations and wisdom. Why is it not called the *Tripitaka*? It also possess the principle of absolute emptiness. Why is it not called the Shared Teaching? It also contains sequential and graduated *Dharma*-gates. Why is it not the Distinct Teaching?

Answer: The precepts, concentrations and wisdom expounded in the Complete Teaching all pertain to Thusness, Reality, Buddha-nature and *nirvāṇa*. How can it be identical to the one-sided and shallow precepts, concentrations and wisdom of the *Tripitaka* Teaching? Buddha-nature, absolute emptiness and the principle of equality cannot be comprehended by *śrāvakas* and *pratyekabuddhas*. How can they penetrate them? For this reason, it is not the Shared Teaching. (In the Complete Teaching), all of the various *Dharma*-gates,

ranks, practices and grades correspond to Reality and encompasses all *dharma*s. From the initial First Stage 初地, there is no (stage) which does not contain all stages. Therefore, this is not the Distinct Teaching.

(In these ways) we see that it cannot be any of the other three teachings. Thus it is only called the Complete Teaching.

This means that, although the four names of the Four Teachings have certain points in common with each other, when we explore their principles and essences, we see that they are all called by their respective teachings. They are not to be confused with each other. If the Complete Teaching encompasses the other three teachings, this is because it has many attendants which serve and guard it.

(Quotation of Proofs)

Third, quotation of proofs. Now, if one wishes to make any statement regarding the Buddha *Dharma*, one must present clear scriptural passages from the *sūtras* and treatises (to substantiate those statements). However, the Buddhist teachings are exceedingly vast and it is difficult to fathom its profound significance. If the classification (of the Four Teachings) are not used to explain the meaning (of the Buddha *Dharma*), how can we understand its significance?

I will briefly explain this in the following three sections:

1. Explanation (of the reason why) the teachings of the *sūtras* are interpreted using the classification (of the Four Teachings even though) scriptural passages (for them) cannot be found (in the *sūtras* and treatises).

2. Quotations from the *sūtras* and treatises as proof for each of the (Four Teachings).

3. Quotations from the *sūtras* and treatises as proof for the (Four Teachings) as a whole.

(Explanation)

First, explanation (of the reason why) the teachings of the *sūtras* are interpreted using the classification (of the Four Teachings even though) scriptural passages (for them) cannot be found (in the *sūtras* and treatises).

Question: If clear scriptural passages referring to the classification of the Four Teachings cannot be found in the *sūtras* and treatises, how can we accept (the classification of the Four Teachings)?

Answer: Were all the lectures of the various past masters necessarily based on clear scriptural passages in the *sūtras* and treatises? K'ai-shan 開善⁷⁹ and Kuang-tse 光宅⁸⁰ used (the tenet classification) of the Five Periods 五時⁸¹ to explain the meaning (of the Buddha's teachings), while Chuang-yen 莊嚴⁸² used (the tenet classification) of the Four Periods 四時⁸³ to distinguish the teachings. The Ti-lun 地論 (sect's) Four Tenets 四宗,⁸⁴ Five Tenets 五宗⁸⁵ and Six Tenets 六宗,⁸⁶ the She-shan's 攝山 simple- and multiple- middle/provisional 單複中假 (tenet classification),⁸⁷ and Hsing-huang's 興皇 four provisional existences 四假 (tenet classification)⁸⁸—none have any clear scriptural passages (to support them). They were all set up “in accordance with emotions” 隨情⁸⁹ to help and support the Buddha's teachings activities. Those with karmic affinity (to any one of them) would all uphold, believe and propagate

them.

Question: Why don't you make use of the incomplete/complete 半滿⁹⁰ and five flavors 五味⁹¹ (tenet classifications), both of which we are fortunate to have in the passages of the *sūtras* and treatises?

Answer: To be more complete, the Buddhist teachings contain the gradual/sudden/variable 漸頓不定,⁹² incomplete/complete and five flavors (tenet classifications). (However) each of them represent one extreme. How can any of them be used to explain all these various teachings? However, if the meaning is made to fit the *sūtras* and treatises, why should there be any cause for doubt even though passages (to support them) cannot be found? The *Ta-chih-tu-lun* states, “*Dharma-charity* 法施 means to base oneself on the *dharma* found within the *sūtras*, and set up names to expound extensively their meanings and principles. (Such expositions are) called *dharma-charity*.”⁹³ To interpret the Buddha *Dharma* in our sect, we sometimes explain the meaning in terms of the name, or set up the name in accordance with meaning. Sometimes there are passages which prove (our interpretation) and sometimes there are no such passages of proof. If there are passages of proof (in the *sūtras* and treatises to support us), then (our exposition) should not be doubted. If passages of proof do not exist, then one should apprehend the meaning (behind the words). For example, Shen-nung, Pien-ch'ueh and Hua-t'a were all sage physicians of ancient times. The medicines they created cured illnesses, and they compiled various medical manuals. At that time, when they treated (illnesses), there was not one person who was not cured. Although people nowadays (use the ancient medical manuals) they do not necessarily make everyone well again. However, if common physicians of these Latter Ages, even while relying on ancient

techniques, would only draw out (the meaning behind the words of the medical manuals), adjust them (to accord with the present situation) and prescribe medicine in accordance with the illnesses, then there will be few people who will not recover. If one can deeply understand this parable, (and, on the basis of this understanding,) interpret the *sūtras*, preach the *Dharma* and employ the classification (of the Four Teachings) by looking at the needs of the time and situation, then what is wrong with this?

There are many sections throughout this work where this *sūtra* is explicated using the classification (of the Four Teachings). If one does not fully comprehend its meaning, why should one have doubts only about the names of the Four Teachings? *Sūtras* and treatises were definitely taught to accommodate with the capacities and karmic conditions of the people of former times. But in the academic studies of these Latter Ages, attachments to views are rife, and many obstacles to our practices arise. If we should watch over the stump to catch a hare,⁹⁴ we will surely be censured.

But the Buddhist teachings are unfathomable, and the innumerable sands of the Ganges are not adequate as a simile (for its vastness). The teachings which flowed east are myriad, and yet it is impossible to penetrate even one of them. I entreat knowledgeable people and gentlemen to clarify these matters further.

(Quotation for Each of the Four Teachings)

Second, quotations from *sūtras* and treatises as proof for each of the Four Teachings. In the previous section on the explication of the names (of the Four

Teachings), we have already copiously quoted passages from the *sūtras*. Here we will further briefly give (several passages as proof for the Four Teachings).

The *Chiai-pen* states, “You should study the *sūtras*, *vinayas* and *abhidharmas*.”⁹⁵ How can it be said that the teaching of the *Tripitaka* Teaching did not exist during the Buddha’s lifetime? Thus the *Ch’eng-shih-lun* states, “I now wish to correctly discuss the true meaning found within the *Tripitaka*.”⁹⁶

Next, proofs for the Shared Teaching. This *sūtra* describes how two hundred *bhikṣus* attained liberation in their minds when Vimalakīrti explained the meaning of (five terms) to Kāśyapa.⁹⁷ The Chapter on the Three Wisdoms of the *Large Prajñāpāramitā Sūtra* says that the practitioners of the Three Vehicles identically attain knowledge of all modes.⁹⁸ The *Middle Treatise* states, “The three people (i.e., practitioners of the Three Vehicles) enter the reality of *dharma*s together.”⁹⁹

Next, proofs for the Distinct Teaching. This *sūtra* says that (the sick *bodhisattva*) should sense the various sensations as non-sensations. As long as he has not consummated the Buddha *Dharma*, he should also not do away with mental sensations and grasp realization (i.e., enter *nirvāṇa*).¹⁰⁰ The *Sūtra of Innumerable Meanings* state, “(The Buddha preached) *mahāprajñā* and the emptiness of the ocean of the Flower Ornament and preached the *bodhisattva*-practices lasting for *kalpas*.”¹⁰¹ This passage pertains to the Distinct Teaching. The *Nirvāṇa Sūtra* explains the Five Practices 五行.¹⁰² These definitely belong to the Distinct Teaching. The *Ta-chih-(tu)-lun* states, “Defilements are of two kinds. First are those which the *bodhisattvas* as well as the practitioners of the Two Vehicles sever. Second are those which only *bodhisattvas* sever.”¹⁰³ (The defilements) which only *bodhisattvas* sever refers to the distinct delusions which

are severed by the discrete *prajñā* 不共般若.

Next, proof for the Complete Teaching. The *Hua-yen Sūtra* states, "(The Buddha) preaches them the complete and perfect *sūtra*."¹⁰⁴ This *sūtra* states, "The liberation of the various Buddhas is to be sought within the mental workings of sentient beings."¹⁰⁵ The *Large Prajñāpāramitā Sūtra* states, "If (*bodhisattvas* and *mahāsattvas*) wish to know all *dharma*s by means of the knowledge of all modes, they should study *prajñā*."¹⁰⁶ The *Lotus Sūtra* explains that the *Tathāgata* Many Jewels declared in praise, "Excellent, Śākyamuni Buddha! You well preach to the great assembly, using the great undifferentiating wisdom and the *Dharma* for teaching *bodhisattvas*. What you preach is all true."¹⁰⁷ The *Nirvāṇa Sūtra* states, "Furthermore, there is one practice, which is the *Tathāgata*-practice. This is the *Mahāyāna Mahāparinirvāṇa*."¹⁰⁸ The (*Ta-chih-tu-lun*) states, "The three knowledges are, in reality, attained in one instant of mind."¹⁰⁹

When we search through the *Mahāyāna sūtras* and treatises in this way, we see that passages concerning the meaning of the Four Teachings can be found here and there.

(Quotations for the Four Teachings as a Whole)

Third, quotations from *sūtras* and treatises as proof (for the Four Teachings) as a whole. Here we will give our comments upon *Mahāyāna sūtras* and treatises and set forth the classification of the Four Teachings.

The *Mahāparinirvāṇa Sūtra* says that the four inexpressibles can be expressed because there are causes and conditions (which make them

expressible).¹¹⁰ By means of these four kinds of expressions, (the Buddha) transforms the conditions (i.e., sentient beings) in his audience. These refer to the Four Teachings.

Further, the *Nirvāṇa Sūtra* states, “(The Buddha) turns the *Dharma*-wheel of the Four Noble Truths in four different ways.”¹¹¹ These refer to the Four Teachings. Further, the *Lotus Sūtra* says that the three kinds of grasses and two kinds of trees receive rainfall in different ways.¹¹² This is a parable (that the Buddha preached using) expedient devices. (These expedient devices) refer to the Three Teachings. All these different kinds (of trees and grasses) grow from the same ground and is watered by the same rain. This is a parable that (the Buddha) preached matters of the supreme truth. This refers to the Complete Teaching.

The *Middle Treatise*, after destroying various wrong attachments, goes on to preach the four line verse (which begins with “*Dharmas* arising from) causes and conditions....”¹¹³ (Through this verse,) it disseminates the Buddha’s fourfold exposition. This refers to the Four Teachings. This fourfold expression of the *Dharma* was meant to teach beings in accordance with their capacities. This is the meaning of the Four Teachings. This fourfold exposition is synonymous with the Four Teachings.

(Examination of Doctrinal Problems)

Fourth, examination of doctrinal problems.

Question: The *Lotus Sūtra* states, “The Buddha’s undifferentiating exposition is like the rain, which is of one flavor.”¹¹⁴ Why should there be any

distinction between the four expositions (i.e., the Four Teachings)?

Answer: Up to now, I quoted here and there the statement that the four inexpressibles can be expressed because there are causes and conditions (which make them expressible). This means that there does not definitely exist one exposition. How should there definitely exist four teachings? This *sūtra* says, "The Buddha preaches the *Dharma* in one voice. Sentient beings each understand it in their own ways."¹¹⁵ That they understand differently in their own ways refers to the differences among the Four Teachings.

Futhermore, the various *sūtras* differ in the way they explain the meanings. There are cases where the exposition (of a *sūtra*) is varied and the understanding (of sentient beings) is varied; where the exposition is the same and understanding is the same; where the exposition is varied but the understanding is identical; where the exposition is identical but the understanding is varied;¹¹⁶ and where there is neither exposition nor understanding. Therefore this *sūtra* states, "In expounding the *Dharma*, there is neither exposition nor disclosure. In listening to the *Dharma*, there is neither hearing nor attaining."¹¹⁷ If one comprehends the meaning (of these words), why should one have any doubts even if the Four Teachings are enacted and their classification set up?

Question: Where does the Four Teachings arise from?

Answer: The Four Teachings explained here arise from the threefold contemplations 三觀¹¹⁸ which was discussed above.¹¹⁹ They (i.e., the Four Teachings), in turn, actualizes the threefold contemplations. First, the contemplation for entering emptiness from provisional existence 從假入空觀 includes two different methods of entering emptiness—analytical 折 and ex-

periential 體, which are clumsy 拙 and skillful 巧 (methods of entering emptiness, respectively). Because one can enter emptiness through the analysis of provisional existence, there arises the *Tripitaka* Teaching. Because one can enter emptiness through experiencing provisional existence (as empty), there arises the Shared Teaching. From within the second (contemplation) for entering provisional existence from emptiness 從空入假觀, there arises the Distinct Teaching. From the third correct contemplation of the Middle Way in one mind 一心中道正觀, there arises the Complete Teaching.

Question: Where, then, do the threefold contemplations arise from?

Answer: The threefold contemplations, in turn, arise from the Four Teachings.

Question: Where, then, do the contemplations and teachings arise from?

Answer: The contemplations and teachings all arise from the four-line verse (which begins with “*Dharmas* arising from causes and conditions...”)

Question: Where does the four-line verse (which begins “*Dharmas*) arising from causes and conditions...” arise?

Answer: The four-line verse (which begins “*Dharmas*) arising from causes and conditions...” is the mind. The mind is the inconceivable liberation of the Buddhas. The inconceivable liberation of the Buddhas is ultimately unobtainable. That is to say, it is inexpressible. Therefore, Vimalakīrti shut his mouth and remained silent, saying nothing.¹²⁰

(That the four inexpressibles) can be expressed because there are causes and conditions (which allow them to be expressed), means to preach the four-line verse (which begins with “*Dharmas*) arising from causes and conditions...” of the mind using the four *siddhantas*. It is preached to

accommodate with the sentient beings of the four kinds of innate faculties who have come into existence through the twelve-fold chain of dependent origination.¹²¹ The four kinds of innate faculties are: (1) inferior faculty, (2) middle faculty, (3) superior faculty, and (4) supreme faculty. It is to accommodate with these four kinds of innate faculties that the teachings and contemplations arise without obstruction. (These teachings and contemplations) universally benefit sentient beings and causes them to attain the bounties of both *dharma*-practice and faith practice.¹²² This is the meaning of both the sages' preaching the *Dharma* and the sages' silence.¹²³

Question: The *Nirvāṇa Sūtra* states, "There are three kinds of faculties: (1) inferior faculty, (2) middle faculty and (3) superior faculty. For people of middle faculties, (the Buddha) thrice turned the minor *Dharma*-wheel at Vārāṇasī. For people of superior faculties, he turned the great *Dharma*-wheel at Kuśinagara. The *Tathāgatas* finally did not turn the *Dharma*-wheel for people of inferior faculties."¹²⁴ Why do you say that there are four kinds of innate faculties, and that the *Tripitaka* Teaching was preached for the people of inferior faculties?

Answer: The teaching-gates of the various Buddhas (are set up) in response to conditions and are not fixed. Sometimes it is said that (sentient beings are all of) one faculty, sometimes (that they are of) two faculties, sometimes three faculties, and sometimes four faculties. Sometimes it is said that (the Buddha) teaches those of inferior faculties, and sometimes it is said that he does not teach those of inferior faculties. The *Lotus Sūtra's* (parable) that the three kinds of grasses and two kinds of trees all receive rainfall and flourish, is a (case where the Buddha is said to) teach those of inferior faculties.

The passage from the *Nirvāṇa Sūtra* quoted above is a (case where it is said) he does not teach those of inferior faculties.

(On the Teaching of Humans and Heavenly Beings)

Question: The *T'i-wei Sūtra*¹²⁵ teaches the five precepts 五戒 to be the virtuous (deeds leading to rebirth as) humans and heavenly beings. Why don't you institute this as the fifth teaching?

Answer: The teaching of humans and heavenly beings belongs to the former physician's exposition. (To seek rebirth in the realms of humans and heavenly beings) is normal for ordinary beings, and it does not lead them away from birth-and-death. The *Dharma*-king appeared into this world because he wished to convert sentient beings and cause them to get out of the burning house.¹²⁶ Therefore, he thrice turned the *Dharma*-wheel at the Deer Park. (This teaching) was verified by the fact that humans and heavenly beings attained the Way. For this reason, there exists the *Tripitaka* Teaching. This *sūtra*,¹²⁷ and the various *Mahāyāna sūtras* such as the *Large Prajñāpāramitā*,¹²⁸ *Lotus*¹²⁹ and *Nirvāṇa Sūtras*,¹³⁰ all state that (the Buddha first) turned the *Dharma*-wheel of the Four Noble Truths at Vārāṇasī. Further, the *Ta-chih-tu-lun* says that the compilation of the *Dharma*-repository began with those from the Deer Park.¹³¹ It does not hold the *T'i-wei Sūtra* to be the first (teaching the Buddha preached).

Question: If you do not institute (the teaching concerning) the virtuous (deeds) of humans and heavenly beings (as the fifth teaching), then why does the *Lotus Sūtra* hold that the three kinds of grasses and two kinds of trees receive rainfall?

Answer: The *Tripitaka* Teaching explains how (the practice of) worldly charity, precepts and meditation (which result in rebirth as humans and heavenly beings). This is the teaching of humans and heavenly beings. These are all virtuous *dharmas* arising from the causes and conditions of correct (action). Since they are already encompassed within the *Tripitaka* Teaching, there is no need for a fifth (teaching).

(On the Four Tenets of the T'i-lun Sect)

Question: Are these Four Teachings identical in meaning to the Four Tenets of the followers of the T'i-lun sect, or not?¹³²

Answer: If a person asks whether or not the Four Truths are (identical to) the four elements,¹³³ this must be said to be a nonsensical question. There are many reasons why the Four Teachings are not set up on the basis of the Four Tenets here. But we will briefly give three reasons why they are at odds with each other.

1. If the meaning (of the Buddha's teachings) is explained using the Four Tenets, it looks as if (the Buddha's) words become obstructed.

2. Upon close consideration and detailed examination, it seems that the classification (of the Four Tenets) is inappropriate.

3. Although the Four Tenets are abundant (in insight) and far-reaching, from the vantage point of our sect, it is insufficient to encompass the Buddha *Dharma*.

First, if the meaning (of the Buddha's teaching) is explained using the Four Tenets, it looks as if (the Buddha's) words become obstructed. They do

not explain how (the Buddha) employs the four *siddhantas* to accommodate with conditions (i.e., sentient beings) in order to express the four inexpressibles. As a result, (the Buddha's words) become obstructed.

Second, upon close consideration and detailed examination, it seems that the classification (of the Four Tenets) is inappropriate. Among the Four Tenets, the *abhidharma* teaches how to attain the Way by perceiving existence.¹³⁴ Thus it is permissible to set up the "Causes and Conditions" as a tenet. The three provisional existences belong to the Conventional Truth. How can it be a tenet? The *Ch'eng-(shih)-lun* (teaches how to) attain enlightenment by perceiving emptiness.¹³⁵ Why isn't emptiness made its tenet? Moreover, the *(Ta)-chih-tu-lun* explains that there are three gates through which one enters the Way in the *Tripitaka* Teaching. They are (1) the gate of existence, (2) the gate of emptiness, and (3) the gate of provisional nominal existence.¹³⁶

Further, the *(Ta)-chih-tu-lun*, criticizing (those who are attached to the) *Vaipulya*, states, "If one unequivocally takes the ten similes (of emptiness) as referring to the non-arising and non-perishing of all *dharmas*, then one fails to understand the significance of *prajñā*".¹³⁷ Why do you use (the similes of) dreams and mirages, and call it the Untrue Tenet?

Let me ask here. (If you say that) the Untrue Tenet is the shared teaching and the True Tenet is the shared tenet, (then) the tenet is shared by both the True and Untrue. Why should the Untrue be without tenet and yet possess teaching? Why should the True be without teaching and yet be a tenet? If there is no teaching to the tenet, how can we know the True? If the True Tenet is without tenet but with teaching, then it should be called the shared teaching in the same way. If they both are without teaching but retain tenets, they should

be called the shared Tenet in the same way. If they both uphold the teaching, then they should be called shared Tenet-teaching in the same way. If the Untrue and True are retained, then they should be called shared Untrue Tenet-teaching and the shared True Tenet-teaching. The shared Untrue Tenet should be cultivated by all the practitioners of the Three Vehicles. The shared True Tenet should also be cultivated by all the practitioners of the Three Vehicles. If you say that “shared” refers to “shared” in the sense that they are fused and shared 融通, then the shared teaching is the “shared” of “sharing in the Truth”. This is to confuse the two names and not differentiate their meanings.

Answer: The *Lankāvataṛa Sūtra* states, “The discourse is shared in the teaching of all ignorant people, and the tenet is shared in the teaching of all *bodhisattvas*.”¹³⁸ Therefore, the True Tent is the shared tenet.

(In reply to your answer,) let me ask again: if this is so, then the previous Causes and Conditions (Tenet) and Provisional Name (Tenet) are call Untrue (yet) these tenets both teach ignorant people. They should all not be called “tenets”.

It is extremely inconsistent to hold that the classification of the Four Tenets are to be set up by rejecting and accepting both (meanings for teaching and tenet). When I speak of the Four Teachings here, I mean that all the *Dharma-gates* revealed by the Buddha, from the time of his attainment of enlightenment until his great *nirvāṇa*, are nothing but verbal teachings.

Third, even if one skillfully defends and manages to set up the classification of the Four Tenets, although it is abundant (in insight) and far-reaching when compared past and present (tenet classifications), from the

vantage point of our sect, it is greatly insufficient to encompass the Buddha *Dharma*.

Here, we take the various *sūtras* and treatises and classify them on the basis of the Four Teachings. But each teaching has four gates, for a total of sixteen gates.¹³⁹ Their Causes and Conditions and Provisional Name Tenets seem to correspond to the gates of existence and emptiness elucidated in our *Tripitāka* Teaching. It lacks the *pitāka* 毘勒 gate and the neither-existence-nor-emptiness gate. Their Untrue Tenet, which shows that the various *dharmas* are like mirages and magical creations, seems to correspond to the gate of existence of our Shared Teaching. He does not take into account the other three gates (of our Shared Teaching). Their True Tenet seems to correspond to the gate of existence of our Distinct Teaching. He does not take into account the other three gates. In other words, this interpretation (of the Buddhist teachings) using the Four Tenets only corresponds to the four gates of our three teachings. He does not take into account any of the four gates of our Complete Teaching. There are twelve gates for explaining the meaning (of the Buddha's teaching) within our Four Teachings which his Four Tenets do not take into account.

Further, the Dharma Master Hu-shen 護身 used (the tenet classification) of the Five Tenets to explain the meaning (of the Buddha's teachings).¹⁴¹ Four of the tenets are the same as above, but he further sets up the Dharma-realm Tenet 法界宗. This seems to correspond to the gate of existence of the Complete Teaching. But even here, there are eleven gates in our Four Teachings which he does not take into account.

The Dharma Master Ch'i-tu 耆闍 used the Six Tenets to explain the

meaning (of the Buddha's teachings).¹⁴² Three of these tenets seem to correspond to the three gates (of our Four Teachings). This was explained above. His True Tenet seems to correspond to the gate of emptiness of our Shared Teaching. His Eternal Tenet 常宗 seems to correspond to the gate of existence of our Distinct Teaching. His Complete Tenet 圓宗 seems to correspond to the gate of existence of our Complete Teaching. But even here, there are ten gates of our Four Teachings which his Six Tenet does not take into account.

For these reasons we can see that, although the Four, Five and Six Tenets are abundant (in insight) and far-reaching among past and present (tenet classifications), from the vantage point of our sect, they are greatly insufficient to encompass the Buddha *Dharma*. Therefore, the four *siddhantas* explained above definitely indicate how our sect's interpretation of the *sūtras* and exposition of the *Dharma* differs from the methods employed in past and present expositions (concerning the Buddha *Dharma*). Thus, there were briefly several tens of sections in our discussion above in the threefold contemplations where we destroyed the various *dharmas* from top to bottom.¹⁴³ If one would look at them, one would know that they differ in meaning from those of the various meditation masters and Three Treatise masters.

As to the Four Teachings explained here, each of the teachings have four gates. Since there are four teachings, there are sixteen gates. Further, the division of the *Tripitaka* Teaching into four gates may be likened to the case where five hundred *arhats* each explained the cause for physical existence, thereby making five hundred gates.¹⁴⁴ Therefore, the *sūtra* states, "*Nirvāna* is the true *Dharma*-treasure, and sentient beings enter the Way from various

gates.”¹⁴⁵ There are innumerable gates for entering the Way opened up even in just the four gates of the *Tripitaka* Teaching. How much more should there not be clearly opened up innumerable gates in each of the Shared, Distinct and Complete Teachings, each of which have four gates?

Therefore, the *Hua-yen Sūtra* says that Sudana met forty-two good friends of the Dharma,¹⁴⁶ each of whom says, “I only know of this one *Dharma-gate*.”¹⁴⁷ In this way, he met 120 good friends of the *Dharma*, and so on up to innumerable good friends of the *Dharma*, all of whom declare, “I only know of this one *Dharma-gate*.” This shows that the *Mahāyāna Dharma-gates* are innumerable and limitless. In this *sūtra*, 32 *bodhisattvas* each preach how to enter the *Dharma-gate* of Non-duality.¹⁴⁹ (And) up to eight thousand *bodhisattvas* each preach how to enter the *Dharma-gate* of Non-duality.¹⁵⁰

Therefore the *Lotus Sūtra* states, “By means of various *Dharma-gates* (the Buddha) expounds and indicates the Buddha-way.”¹⁵¹ This repository of the *Dharma* consists of the Buddha’s teaching-gates which were aroused using the four *siddhantas* (to express) the inexpressible, and to cause all sentient beings to escape from the suffering of the Triple Realm. If one fixes one’s mind on its meaning and compare it with the Four, Five and Six Tenets, one can naturally understand the differences (between them and our Four Teachings).

**(Clarification of the Difference in the Degree to which
the *Sūtras* and Treatises Employ the Four Teachings)**

Fifth, clarification of the difference in the degree to which the *sūtras* and treatises employ the Four Teachings.

The Sudden Teaching of the *Hua-yen* (*Sūtra*) employs two teachings: Distinct and Complete. The *Hīnayāna sūtras*, which comes first among the Gradual Teachings, only employ the *Tripitaka* Teaching. The *Mahāyāna Vaipulya* contains all the Four Teachings. The *Mahāprajñā* (*-pāramitā Sūtra*) employs three teachings: Shared, Distinct and Complete. The *Sūtra of the Lotus Flower of the Wonderful Dharma*¹⁵² employs only the Complete Teaching. The *Mahā-(pari)-nirvāṇa Sūtra* is called the Buddha's *Dharma*-realm. All of the Four Teachings are included within the Buddha-nature and *nirvāṇa* (which this *sūtra* expounds). The various treatises follow the *sūtras* in the degree to which they employ the teachings. The way they correspond to each other should be known.

Question: The Four Teachings are shared universally by the multitude of *sūtras*. Why is it discussed at length solely before (you begin a commentary on) the passages of this *sūtra*?

Answer: Not every one of the various gradual and sudden *sūtras* necessarily explain the Four Teachings. Only the *Vaipulya*, *Mahāsamnipāta* and this *sūtra* fully contain passages pertaining to all the Four Teachings. It is for this reason that the meaning of the Four Teachings are explained briefly in terms of the meaning of this *sūtra*.

However, I always lament the fact that those who spread the *sūtra* in these Latter Ages use the meanings found in the multitude of *sūtras* in order to interpret a particular treatise. This ultimately results in causing all later people to say that the treatises are abundant (in insight) while *sūtras* are poor, and treat *sūtras* lightly while esteeming the treatises. The reason why I take the multitude of *sūtras* and treatises and classify them on the basis of the Four Teachings to interpret the various *Hīnayāna* and *Mahāyāna sūtras* is because I

wish to make wise men of later times respect and esteem the Buddha's words and cast aside the branches and leaves. If one can concentrate one's mind on the *Mahāyāna Vaipulya sūtras* and listen to and practice them, receive and hold them, read and recite them, copy and practice them as they are taught, then one not only accumulates extensive merits. It is also essential if one wishes to attain the principle.

On the Four Teachings, chüan 1

ABBREVIATIONS

Hurvitz: Leon Hurvitz tr., *Scripture of the Lotus Blossom of the Fine Dharma*, (New York: Columbia University Press, 1976)

Lamotte: Étienne Lamotte tr., *Le Traité de la Grande Vertu de Sagesse de Nāgārjuna (Mahāprajñāpāramitāśāstra)*, 5 vols. (Louvain-la-Neuve: Institut Orientaliste, 1944, 1949, 1970 1976, 1980)

T: Junjiro Takakusu and Kaikyoku Watanabe eds., *Taisho Shinshu Daizokyo*, 55 vols. (Tokyo: Taisho Issaikyo Kankokai, 1924–1934)

T'ien-t'ai Buddhism: The Buddhist Translation Seminar of Hawaii tr., *T'ien-t'ai Buddhism: An Outline of the Fourfold Teachings* (Tokyo: Daiichi Shobo, 1983)

Yamamoto: Kosho Yamamoto tr., *The Mahayana Mahāparinirvāna Sutra*, 3 vols. (Ube: Karinbunko, 1974)

NOTES

¹ This translation is based upon the text found in the *Taisho Shinshu Daizokyo* vol. 46, pp. 721a–769a. The Taisho text is based upon a Japanese text dated

1660 (second year of Manji 萬治). The editors of the Taisho have collated it with two other texts: (1) the text contained in the Ming version of the *Tripitaka* (which is dated 1661, the 18th year of Shun-ch'ih 順治), and (2) a Japanese wood-block edition dated 1688 (fifth year of Jokyo 貞享). They will be referred to as the 1661 text and 1688 text, respectively, below. Although I was not able to consult the 1660 text, I made use of the 1661 and 1688 text held by the Otani University library. Although there are many points at which these three texts differ in reading, most do not substantially affect the meaning of the text. Where the differences are significant, they will be cited in the footnotes. I have also provided headings for each section for the convenience of the readers.

In preparing the notes, I made extensive use of three Japanese commentaries on the *Ssu-chiao-i* possessed by the Otani University library. (1) *Shikyogi Sho* 四教義抄 (alternate name: *Shikyogi Shiki* 四教義私記) by Shoshin 證眞 (?-ca. 1185-1189). Undated woodblock edition. (2) *Shikyogi Ki* 四教義記 by Kenshu 賢州 (?-1776). Undated manuscript. (3) *Shikyogi Shijiki* 四教義資始記 by Koku 皎空. Woodblock text dated 1785 (fifth year of Tenmei 天明).

² 修禪寺 Chih-i's temple on Mt. T'ien-t'ai. The name was bestowed on the temple by Emperor Hsüan 宣帝 of the Ch'en 陳 Dynasty in 578 but it was founded when Chih-i first took up residence on Mt. T'ien-t'ai in 575. After Chih-i's death, Yang Kuang built the Kuo-ch'ing Temple 國清寺 at the foot of Mt. T'ien-t'ai, and the Hsiu-ch'an Temple temple declined. For a detailed history of this temple and its present state, see Kakuchō Take, "Tendai-san Junreiki—Shuzenji Ato no Kakunin to Kacho-ho no Genjo", *Eizan Gakuin Kiyō* 7 (1984) pp. 267–300.

³ Both the 1661 and 1668 texts give the following variant reading for this

section: “Compiled by *śrāmana* Chih-i of Hsiu-ch’an Temple of Mt. T’ien-t’ai of the Sui Dynasty”.

⁴ Refers to the inherent ability of sentient beings to seek enlightenment, which can be activated when it meets necessary conditions, such as the Buddha’s teachings. Their potentials, however, are varied. Chih-i reasons that it was out of the need to respond to these varied potentials that the Buddha had to preach various teachings throughout his lifetime.

In the *Miao-hua-lien-hua-ching Hsüan-i* 妙法蓮華經玄義 (T 33, 746c–7a; this work is hereafter referred to as the *Fa-hua Hsüan-i*), Chih-i interprets the term “potential” as having three meanings.

- a. Minute Omen. 微 Although it is dormant, sentient beings have the potentials to seek enlightenment, which can be actualized when they come into contact with the Buddha’s teachings. Since it is minute and hardly discernable, it is called “minute omen.”
- b. Relatedness. 關 Sentient beings’ potentials can relate to the Buddha’s teachings, and thus be awakened from a dormant potential into actuality.
- c. Suitability. 宜 Sentient beings’ potential can suitably respond to the Buddha’s teaching.

For a detailed study of the concept of potential and its development in Chinese Buddhism, see Enichi Ocho, “Bukkyo ni okeru Shukyoteki Jikaku: Ki no Shiso no Rekishiteki Kenkyu” in *Chugoku Bukkyo no Kenkyu*, vol. 2 (Kyoto: Hozokan, 1971) pp. 9–85 and Kosai Fukushima, “Chigi no Kan-o ron to sono Shisoteki Haikai”, *Otani Gakuho* 49–4 (1970) pp. 36–49.

⁵ T 25, p. 59c, where it is quoted from the *Sūtra of the Two Nights*. See Étienne Lamotte tr., *Le Traité de la Grande Vertu de Sagesse de Nāgārjuna*

Annotated Translation of the *Ssu-chiao-i* (*On the Four Teachings*), *chüan* 1

(*Mahāprajñāpāramitāśāstra*), vol. 1 (Louvain-la-Neuve: Institut Orientaliste, 1981) p. 30, note 2. (Lamotte's translation will be cited hereafter as Lamotte, followed by volume and page numbers).

⁶ The Deer Park, or Mṛgadāva, in present-day Sarnath, is the place where the Buddha preached his first sermon. Crane Grove, also known as the Grove of the Twin Śāla Trees, refers to the place in Kuśinagara where the Buddha passed away.

⁷ The *Hua-yen Sūtra* is said to have been preached in eight consecutive assemblies at seven different sites. This is found in the 60 *chüan* version of the *sūtra*.

⁸ These are the Four Methods of Conversion 化儀四教, one of the ways in which the Buddhist doctrines are traditionally classified in the T'ien-t'ai sect. For details, see Leon Hurvitz, "Chih-i (538–597). An Introduction to the Life and Ideas of a Chinese Buddhist Monk", *Mélanges chinois et bouddhiques*, 12 (1960–1962) pp. 244–248, and The Buddhist Translation Seminar of Hawaii, tr. *T'ien-t'ai Buddhism: An Outline of the Fourfold Teachings* (Tokyo: Daiichi Shobo, 1983) pp. 53–61. (This work is hereafter referred to as *T'ien-t'ai Buddhism*). Sekiguchi Shintai has recently triggered a heated debate by arguing that the classification of the Four Methods of Conversion was not original to Chih-i's T'ien-t'ai philosophy. An exhaustive statement of Sekiguchi's position, together with reprints of many articles both defending and attacking Sekiguchi's thesis, can be found in Sekiguchi Shintai, *Tendai Kyogaku no Kenkyu* (Tokyo: Daito Shuppansha, 1978).

⁹ Refers to the Buddhist *sūtras*.

¹⁰ Synonymous with "written traces" above.

¹¹This term is found in the *Nirvāṇa Sūtra*, T 12, p. 733c. Inexpressibility of non-arising of arising, inexpressibility of arising of arising, inexpressibility of the arising of non-arising, and the inexpressibility of non-arising of non-arising. See also Kosho Yamamoto tr., *The Mahayana Mahaparinirvana Sutra*, vol. 2 (Ube: Karinbunko, 1974) p. 514. (This work is cited hereafter as Yamamoto, followed by volume and page numbers.)

¹²Four modes whereby the Buddha preached the originally inexpressible *Dharma* to sentient beings. They are as follows:

- (1) Worldly *siddhanta* 世界悉檀. Preaching which accords to the conventional understanding of the world.
- (2) *Siddhanta* for each individual 各各爲人悉檀. Preaching according to the abilities and levels of understanding of the people listening to the teachings.
- (3) Remedial *siddhanta* 對治悉檀. Preaching aimed at destroying particular defilement or evil *karma* of certain beings.
- (4) *Siddhanta* of Supreme Truth. 第一義悉檀. Preaching of reality as understood by the Buddha himself.

The four *siddhantas* appear in the *Ta-chih-tu-lun* (T 25, p. 59b ff.; Lamotte, I, 27ff.) and is often used by Chih-i to explain the manner in which the Buddha was able to preach Reality which is originally inexpressible. Chih-i employs the theory of the four *siddhantas* in one of his early works, the *Shih-ch'an-po-lo-mi Tz'u-ti-fa-men* 釋禪波羅蜜次第法門, dating from years 568–575 (T 46, p. 482c). Furthermore, this theory appears frequently in his mature writings, such as the *Mo-ho Chih-kuan* 摩訶止觀 (for example, T 46, p. 22a, and 54c to give two prominent examples) and *Fa hua Hsüan-i*. The latter work gives a comprehensive discussion of the four *siddhantas* (T 33, pp. 686b–691a).

¹³Chih-i holds that there are four different levels of Four Noble Truths. Among them, the Four Noble Truths of Arising and Perishing is considered to be that taught in the *Tripitaka* Teaching. Detailed explanation of the fourfold Four Noble Truths are found in the second *chüan* of the *Ssu-chiao-i*, (T 46, pp. 725b–727b), *Fa-hua Hsüan-i* (T 33, pp. 700c–702a) and *Mo-ho Chih-kuan* (T 46, pp. 5b–6a).

¹⁴Detailed discussion of this problem is also found in *Fa-hua Hsüan-i* (T 33, pp. 775a–6b). In this work, Chih-tsang of 智藏 of K'ai-shan-ssu 開善寺 (458–522) is given as the proponet of the position that the term “*sūtra*” cannot be translated into Chinese. “*Dharma-origin*” is one of six translations of this term given in the the *Fa-hua Hsüan-i*. The others are (1) path, (2) woof, (3) fit, (4) thread, (5) good words.

¹⁵The deliberate precepts 作戒 refer to the precepts which the practitioner receives when he undergoes the ordination ceremony. The act of receiving these precepts causes the essence of the precepts 戒體 to arise within the practitioner. This essence of the precepts functions to maintain the efficacy of the deliberate precepts, which the practitioner received during ordination, at all subsequent times. It is this essence of the precepts which is referred to as the spontaneous precepts 無作戒.

¹⁶The *vinaya* which was compiled during the First Council. Its name derives from the fact that it was recited by Upāli over a period of eighty sessions.

¹⁷Precepts, concentration and wisdom are the Three Disciplines, which are the three successive stages of Buddhist practice.

¹⁸T 9, p. 37b. This is translated by Leon Hurvitz as follows: “...Who cling with craving to the Lesser Vehicle,/Students of the three storehouses

(*Tripitaka*)....” See Leon Hurvitz, tr. *Scripture of the Lotus Blossom of the Fine Dharma* (New York: Columbia University Press, 1976) p. 210. (This work is cited hereafter as Hurvitz.) This is the natural reading of the *sūtra*'s words. However, my translation follows the traditional T'ien-t'ai reading, found, for example, in Bukkyo Taikai Kankokai ed., *Tendai Shikyōgi Shūchu*, vol. 1 (Tokyo: Nakayama Shobo, 1976) p. 445.

¹⁹T 25, p. 640c. This passage is often employed by Chih-i to indicate the fundamental position of T'ien-t'ai Buddhism: it is necessary both to engage in doctrinal study to discern the correct goal of practice, as well as to actually undertake various practices to attain that goal. Doctrinal study is considered the “eyes” and practice the “legs” which together lead to attainment.

²⁰Taken from the *Ta-chih-tu-lun*, T 25, p. 311b; Lamotte, V, 2328–9.

²¹T 25, p. 57c–8a; Lamotte, I, 4–5.

²²Refers to a story found in the *Nirvāṇa Sūtra* (T 12, pp. 617c–618b; Yamamoto, I, pp. 55–8). There was once an obstinate royal physician who prescribed milk for all illnesses. He was later replaced by a wise physician who, in order to educate the king, prohibited the use of milk as medicine, stating that it was poison. Later, when the king became ill, he was prescribed milk as medicine. Although the king first feared it would poison him, when the physician explained the reason why he had declared it to be poison, the king took the milk and recovered.

²³The parable of the worm appears in the story of the physician above (note 22). The fact that the former physician sometimes succeeded in curing illnesses by using milk as medicine, even though he knew nothing about the cause of the illness, its proper cure, etc., is likened to a worm which accidentally creates a

hole in the shape of a letter even though it does not know the alphabet.

²⁴These are enumerated in the *Jñānaprasthāna* (T 26, p. 1029a). It is also cited in the *Abhidharma-kośa* (T 29, p. 100b.) Cf. Louis de la Vallée Poussin, tr. *L'Abhidharmakośa de Vasubandhu*, vol. 4, (Bruxelles: Institut Belge des Hautes Études Chinoise, 1980) p. 20.

²⁵Not to engage in the ten evil acts. (1) Not to kill, (2) not to steal, (3) not to engage in sexual misconduct, (4) not to lie, (5) not to speak evil, (6) not to slander, (7) not to engage in idle talk, (8) not to be greedy, (9) not to be angry, and (10) not to have wrong views.

²⁶Four stages of meditation found in the heavenly realm of the realm of form.

²⁷The immeasurable mind of love (*maitrī*), compassion (*karuṇā*), sympathetic joy (*mudītā*) and impartiality (*upekṣā*). They are four kinds of meditations to give bliss to, and take away the suffering of, sentient beings.

²⁸Four concentrations which lead to rebirth in the four formless heavenly realms. (1) Concentration on infinite space, (2) concentration on infinite consciousness, (3) concentration on nothingness, and (4) concentration on neither preception nor non-perception.

²⁹Ability to go anywhere one wishes, ability to see all things, ability to hear all things, clairvoyance, and memory of former lives.

³⁰According to Kuan-ting's commentary on the *Nirvāṇa Sūtra* (T 38, pp. 72c–73a), they are (1) knowledge of the ways to heal illness of the body, (2) knowledge of the ways to heal illnesses of the eye, (3) knowledge of the ways to heal illnesses of the womb, (4) knowledge of the way to heal illness of children, (6) knowledge of the ways to heal wounds, (6) knowledge of the ways to heal

illness caused by poison, (7) knowledge of the ways to heal mistaken thoughts, and (8) knowledge of astrology.

³¹Reference to a story of how, when Śākyamuni was about to enter *parinirvāṇa* at Kuśinagara, one of each of four pairs of *śāla* trees which was growing at the north, east, west and south of the Buddha's deathbed withered, while the other *śāla* of each pair flourished. This is interpreted to mean that the common beings' four mistaken views of eternity, bliss, self and purity flourishes, while those of the practitioners of the Two Vehicles wither away. This is related in the *Nirvāṇa Sūtra* (T 12, p. 790b; Yamamoto, II, p. 745).

³²When a novice monk receives the precepts during the ordination ceremony, the essence of the precepts arise in him. This perpetuates the effect of having once received the precepts. The fact that the essence of the precepts arises in the monk is called the precepts of attainment. Because the precepts of attainment functions without any willful effort on the monk's part once he has attained it, it is said to "spontaneously give rise to all the demeanors of the *vinaya*."

³³They are (1) *Vinaya of the Four Categories* 四分律 of the Dharmagupta sect 法藏部, (2) *Ten Recitations Vinaya* 十誦律 of the Sarvāstivāda sect 說一切有部, (3) *Vinaya of the Five Categories* 五分律 of the Mahīśāka sect 化地部, (4) *Liberation Vinaya* 解脫律 of the Kāśapīya sect 飲光部, and (5) *Mahāsaṃgika Vinaya* 摩訶僧祇律 of the Mahāsaṃgika sect 大衆部. Among these five, the *Liberation Vinaya* was not transmitted to China.

³⁴Concentration in which the practitioner progresses successively through the four meditations (note 26 above), the four formless concentrations (note 28 above) and the concentration of extinction 滅盡定.

35A concentration belonging to the Buddhas, which is likened to a lion's actions.

36A concentration in which, instead of progressing step by step through the four meditations, four formless concentrations and the concentration of extinction, the practitioner can directly enter the final concentration of extinction, or conversely, come directly out of the concentration of extinction.

37The ability to know all things as one wishes.

38Synonymous with the transcending *samādhi*.

39The five supernatural powers (note 29) plus knowledge that all of one's outflows (*āśrava*) have been extinguished.

40(1) To be unobstructed in the knowledge concerning the meaning of the teachings, (2) to be unobstructed in the knowledge of *dharma*s, (3) to be knowledgeable about various languages and (4) to be unobstructed in preaching.

41Also called the eight liberation 八解脫. Eight kinds of meditation to destroy one's attachments. (1) Cultivation of contemplation of impurity to negate attachment to external things, (2) continuation of the contemplation on impurity to strengthen non-attachment, (3) attainment of mental attitude not attached to purity, (4) contemplation of infinite space, (5) contemplation of infinite consciousness, (6) contemplation of nothingness, (7) contemplation on neither perception nor non-perception, and (8) attainment of the concentration of extinction.

42First of the four levels into which Chih-i distinguishes the Four Noble Truths. The Four Noble Truths of Arising and Perishing refers to the Four Noble Truths as taught in the *Tripitaka* Teaching. They are interpreted on the

basis of the insight that all *dharmas* are constantly in a state of flux, arising and perishing. Briefly, these are the Truths that (1) since all *dharmas* are impermanent, attachment to them results in suffering (Truth of Suffering), (2) attachment to *dharmas* give rise to defilements and *karma*, which results in future transmigratory existence (Truth of Arising), (3) cultivation of practices such as the Three Disciplines and the thirty-seven limbs of enlightenment lead to cessation of birth-and-death, and the attainment of *nirvāṇa* (Truth of the Way) and (4) through these practices one can put an end to birth-and-death and attain *nirvāṇa* (Truth of Cessation).

⁴³(1) Conventional knowledge (*samvṛti-jñāna*), (2) knowledge of *dharmas* (*dharma-jñāna*), (3) subsequent knowledge (*anvaya-jñāna*), (4) knowledge of suffering (*duḥka-jñāna*), (5) knowledge of arising (*samudaya-jñāna*), (6) knowledge of cessation (*nirodha-jñāna*), (7) knowledge of cessation (*mārga-jñāna*), (8) knowledge of others' minds (*para-mano-jñāna*), (9) knowledge of extinction (*ksaya-jñāna*), (10) knowledge of non-arising (*anutpāda-jñāna*), and (11) knowledge of reality (*yathābhūta-jñāna*). See the *Ta-chih-tu-lun*, T 25, pp. 232c–3a; Lamotte, III, pp. 1472–4. Lamotte, III, pp. 1465–71, gives a detailed study of the eleven knowledges. A T'ien-t'ai analysis of these eleven knowledges can be found in *Fa-chieh-tz'u-ti-fa-men* 法界次第初門, T 46, pp. 683b–4a.

⁴⁴(1) To realize the principle of the Four Noble Truths which one did not know before, (2) to further study the Four Noble Truths in order to destroy defilements, and (3) to know that the one has comprehended the principle of the Four Noble Truths.

⁴⁵Taken from the *Ta-chih-tu-lun*, T 25, p. 191c; Lamotte, II, p. 1070.

⁴⁶Second of the four levels of Four Noble Truths, taught within the Shared

• Annotated Translation of the *Ssu-chiao-i* (*On the Four Teachings*), *chüan* 1

Teaching. Here, the Truths of Suffering, Arising, the Way and Cessation are all interpreted from the standpoint of emptiness. That is to say, suffering, arising, the Way and cessation are all understood to be empty at the Shared Teaching's level of insight into the Four Noble Truths.

47T 8, p. 234a.

48Refers to nihilistic emptiness, i.e., an objectified emptiness perceived by those who do not understand the emptiness of emptiness itself. It is called "nihilistic" because practitioners attain total extinction, both bodily and mentally 灰身滅智, when they gain insight into this kind of emptiness and destroy all defilements.

49The first of the three knowledges enumerated in T'ien-t'ai Buddhism. Originally it derives from the *Large Prajñāpāramitā Sūtra* (T 8, pp. 219a and 375b) and its extensive commentary, the *Ta-chih-tu-lun* (T 25, pp. 257c–259b and 649a–b). In both of these texts, this knowledge is described as comprehensive insight into all things. Both the *sūtra* (T 8, p. 375b) and the *Ta-chih-tu-lun* (T 25, p. 649a) hold this knowledge to belong to the *śrāvakas* and *pratyekabuddhas*. However, in the T'ien-t'ai system, omniscience is considered insight into emptiness, the first of the Three Truths 三諦 of emptiness 空, provisional existence 假, and the middle 中. A succinct explanation of the three knowledges from the T'ien-t'ai perspective can be found in the *Mo-ho Chih-kuan*, T 46, p. 25c–26a.

50The Triple Realm refer to the realms of Desire, Form and Formlessness. They constitute the realm of transmigration.

51Delusions of views 見惑 refer to that group of defilements, 88 in number, which is destroyed when one attains insight into the Way (*darśana-mārga*). The

delusions of attitudes refer to that group of defilements, 81 in number, which are destroyed through the cultivation of the Way (*bhāvanā-mārga*). These two groups of defilements together keep sentient beings bound to birth-and-death within the Triple Realm, and prevent them from attaining *nirvāna*. These defilements are discussed in detail in various *abhidharma* works. See *T'ien-t'ai Buddhism*, pp. 91–93.

⁵²The stage of Dry Wisdom to the stage of *Pratyekabuddha* are the first eight of the 10 stages of the *bodhisattvas* enumerated in the *Large Prajñāpāramitā Sūtra* (T 8, 259c and 346b). The *Ta-chih-tu-lun* (T 25, p. 441a) hold that there are two systems of the ten stages: (1) that which is common with the stages of the practitioners of the Two Vehicles, and (2) that which is distinctive to the *bodhisattvas* (this is also called the discrete stages). It is the second system of stages which is being alluded to here.

On the basis of the detailed analysis of the common stages found in the *Ta-chih-tu-lun* (T 25, pp. 585c–586a), the stages of the Two Vehicles and the *bodhisattvas* are correlated in the following manner:

Ten Stages of <i>Bodhisattva</i>	Stages of the Two Vehicles
1. Stage of Dry Wisdom 乾慧地	Three Sainly Rank 三賢位
2. Stage of Nature 性地	Stage of the Four Good Roots 四善根位
3. Stage of the Eight Persons 八人地	Directed towards <i>Srotāpanna</i> 須陀陀向
4. Stage of Insight 見地	Fruit of <i>Srotāpanna</i> 須陀陀果
5. Stage of Thinner Defilements 薄地	<i>Sakṛdāgamin</i> 斯陀含
6. Stage of the Freedom From Desire	<i>Anāgamin</i> 阿那含

離欲地

7. Stage of Completion 已繆 *Arhat* 阿羅漢
8. Stage of *Pratyekabuddha* 辟支佛地 *Pratyekabuddha* 辟支佛
9. Stage of *Bodhisattva* 菩薩地
10. Stage of Buddha 佛地

These stages are discussed in detail in the eighth *chüan* of the *Ssu-chiao-i* (T 46, pp. 748b–750b). See also *T'ien-t'ai Buddhism*, pp. 120–121. As the above chart shows, eight of the ten *bodhisattva* stages in the scheme of the common stages are considered to correspond to the stages of the practitioners of the Two Vehicles. Thus they are said to share the ranks of practice in the Shared Teaching.

⁵³The nine instants in which practitioners realize that they have destroyed a certain level of defilements. The 88 delusions of views and 81 delusions of attitudes are divided into nine levels (three to each of the Triple Realm). In destroying the group of defilements which exist at each of these stages, the practitioner experiences (1) the “way without interval” (無間道 *ānantarya-mārga*), the instant at which each of the delusions are destroyed, and (2) the “way of liberation” (解脫道 *vimokṣa-mārga*), the instant in which he attains liberation upon destroying the delusion. Thus there are altogether 9 liberations through which practitioners destroy the defilements of the Triple Realm.

⁵⁴Identical to the nine non-obstructions (see note 53 above).

⁵⁵The Shared Teaching is called “shared” and not “common” because it is shared with both the previous *Tripitaka* Teaching and the subsequent Distinct and Complete Teachings. This is because the insight of the dull-witted *bodhisattvas* of these teachings attain insight into emptiness which is identical

with the *bodhisattvas* of the previous *Tripitaka* Teaching. That is to say, both attain insight into the One-sided Absolute, i.e., nihilistic emptiness. However, *bodhisattvas* of sharp faculties of the Shared Teaching see the Middle Way (i.e., the Middle Way between the substantial reality of *dharma*s and their non-existence), and thus on this point are identical with the *bodhisattvas* of the Distinct and Complete Teachings. Thus the Shared Teaching is said to be shared with both the previous *Tripitaka* and later Distinct and Complete Teachings (see *T'ien-t'ai Buddhism*, pp. 122–123). However, Chih-i argues that the term “common” only implies that the Shared Teaching possesses aspects in common with the *Tripitaka* Teaching, but not that it has doctrines in common with the subsequent two teachings.

⁵⁶Third of the four levels of Four Noble Truths. This is the Four Noble Truths seen from the standpoint which recognizes the provisional existence of innumerable *dharma*s within the Ten *Dharma*-realms 十法界 (i.e., the realms of hell, hungry ghosts, animals, fighting spirits, humans, heavenly beings, *śrāvakas*, *pratyekabuddhas*, *bodhisattva* and Buddhas). These are the Truths that (1) the sufferings of the beings of the Ten *Dharma*-realms are innumerable (Truth of Suffering), (2) defilements which cause birth-and-death of these beings are innumerable (Truth of Arising), (3) the number of practices by which sentient beings are led to *nirvāṇa* is innumerable (Truth of the Way), and (4) the number of defilements which is destroyed to enter *nirvāṇa* is innumerable (Truth of Cessation).

⁵⁷Words attributed to Mahākāśyapa in the *Lotus Sūtra*, spoken in response to the revelation that the Buddha's previous teaching of the Three Vehicles was an expedient edice (*upāya*) meant to lead beings to the true teaching of the One

Vehicle preached in the *Lotus Sūtra*.

⁵⁸T 9, p. 16b; Hurvitz, p. 84. The *sūtra*, however, does not make any mention of the *Vaipulya* or the *Large Prajñāpāramitā Sūtras*.

⁵⁹Second of the three knowledges. Knowledge of all the various ways employed by *bodhisattvas* in their others-benefitting activities of ferrying sentient beings over to the further shore. Both the *sūtra* (T 8, p. 375b) and the *Ta-chih-tu-lun* (T 25, p. 649a) hold it to be the *bodhisattvas'* knowledge. Detailed explanation is found in the *Ta-chih-tu-lun* (T 25, pp. 257c-258a and 649a). T'ien-t'ai Buddhism interprets this as insight into the Truth of provisional existence, the second of the Three Truths.

⁶⁰Refers to the second of the three kinds of defilements counted in T'ien-t'ai Buddhism. This second kind of defilements is called "delusions of dusts and sands" 塵沙惑. These are delusions which obstruct the others-benefitting activities of the *bodhisattvas*. They are destroyed through contemplation of the Truth of Provisional Existence. These delusions are found both within and beyond the Triple Realm.

⁶¹*Bodhisattvas* of the Distinct Teaching are said to progress along a path of practice consisting of 52 stages: (1) 10 Faiths 十信, (2) 10 Abodes 十住, (3) 10 Practices 十行, (4) 10 Merits-transferences 十廻回, (5) 10 Stages 十地, (6) Attainment Equal to Enlightenment 等覺, and (7) Supreme Enlightenment 妙覺. The "thirty minds" here refer to the 10 Abodes, 10 Practices and 10 Merit-transferences. These thirty levels are equated with the Saintly Rank in the *śrāvaka's* stages of practice, i.e., the stages before attainment of insight into the Way (*darśana-mārga*). The "ten stages" refer to the 10 Stages, which are considered to correspond to the Sagely Rank in the *śrāvaka's* stages of practice.

i.e., the stages from attainment of insight into the Way on up.

⁶²Eternity, bliss, self and purity, given in the *Nirvāṇa Sūtra* as the characteristics of the *Mahāyāna parinirvāṇa*.

⁶³The *Ta-chih-tu-lun* distinguishes two kinds of *prajñā*: (1) the common *prajñā* which the practitioners of the Three Vehicles all attain, and (2) the discrete *prajñā*, which only *bodhisattvas* attain (T 25, p. 564c).

⁶⁴Refers to the *Hua-yen Sūtra*.

⁶⁵*Yüan*, the Chinese term translated “complete” here, literally means “round”. Because one of the characteristics of a circle is that its circumference is always equidistant from its center, it is not facing any particular direction. Hence the interpretation of “complete” (*yüan*) as “not one-sided.”

⁶⁶T 9, p. 750b.

⁶⁷The *Vimalakīrti Sūtra* (T 14, p. 542b), slightly rephrased.

⁶⁸This is actually a paraphrase of a statement found in the Chapter on the One Instant of Thought:

Subhūti said to the Buddha, “*Tathāgata!* How does the *bodhisattva*, when he practices *prajñāpāramitā*, consummate in one instant of thought the six perfections, four meditations, four immeasurable minds, the four formless concentrations, four applications of mindfulness, four right efforts, four bases of psychic power, five faculties, five powers, seven limbs of enlightenment, eightfold noble path, three gates of liberation, the ten powers of the Buddha, four fearlessnesses, four unobstructed knowledges, eighteen special *dharma*s, great love, great compassion, thirty-two marks and eighty secondary marks?... (T 8, p. 386c–7a)

⁶⁹T 9, p. 6c; Hurvitz, p. 27.

⁷⁰T 12, p. 624c; Yamamoto, II, p. 85.

⁷¹The third of the three kinds of knowledge. In the *Ta-chih-tu-lun*, this knowledge is described as that which recognizes the individual marks of the *dharmas* while at the same time seeing their comprehensive marks of emptiness (T 25, p. 259a). Both the *Large Prajñāpāramitā Sūtra* (T 8, p. 357b) and the *Ta-chih-tu-lun* (T 25, p. 649b) agree that this is the knowledge of the Buddhas. The T'ien-t'ai philosophy holds that this is knowledge of the middle, the third of the Three Truths.

⁷²Third of the three kinds of defilements counted in T'ien-t'ai Buddhism. This delusion is destroyed through the contemplation of the Truth of the middle, the third of the Three Truths.

⁷³The section corresponding to these two sentences (from "The *Mahāyāna* is the complete cause..." on) is missing in both the 1661 and 1688 texts.

⁷⁴The first of the Ten Stages counted among the 52 stages in the practice of the Complete Teaching. For these 52 stages (which are identical in name to the 52 stages of the Distinct Teaching) see note 61.

⁷⁵The three virtues refer to liberation, *dharmakāya* and *mahāprajñā* enumerated in the *Nirvāṇa Sūtra* as the characteristic of the *Mahāyāna mahāparinirvāṇa* (T 12, p. 616b; Yamamoto, I, 50). "Neither horizontal nor vertical" refer to the fact that these three are not different entities to be gained successively, but are different aspects of one whole.

⁷⁶Emptiness which is not considered a substantial entity. It refers to an absolute emptiness, in which emptiness itself is understood to be empty, non-substantial and unobtainable.

⁷⁷A nihilistic emptiness, perceived by those who are lacking in insight into

the emptiness of emptiness itself. Such emptiness is taught within the *Tripitaka* and Shared Teachings.

⁷⁹Refers to Chih-tsang, who, along with Fa-yun and Seng-min, is counted among the Three Great *Dharma*-masters of the Liang Dynasty (502–557). His biography can be found in the *Hsü Kao-seng-chuan* (T 50, pp. 465c–7b).

⁸⁰Refers to Fa-yun 法雲 (467–529). Biography in the *Hsü Kao-seng-chuan* (T 50 pp. 463c–5a). Among his many writings, only the commentary on the *Lotus Sūtra*, the *Fa-hua-ching I-chi* 法華經義記 in eight *chüans* (T 33, pp. 572c–679c), remains.

⁸¹This classification divides the Buddhist teachings into the Sudden, Gradual and Variable Teachings, and further subdivides the Gradual Teaching into (1) Teaching with Marks 有相教 (*Tripitaka* teaching), (2) Markless Teaching 無相教 (teaching concerning emptiness), (3) Elevating and Restraining Teaching 抑揚教 (teaching of the *Vimalakīrti* and other *sūtras*), (4) Identical Goal Teaching 同歸教 (*Lotus Sūtra*) and (5) Eternity Teaching 常住教 (*Nirvāṇa Sūtra*). A discussion of this tenet classification is found in Chih-i's *Fa-hua Hsüan-i* (T 33, p. 801b).

⁸²Refers to Seng-min 僧旻 (467–527). Biography in the *Hsü Kao-seng-chuan* (T 50, pp. 461c–3c).

⁸³This classification is identical to the Five Periods tenet classification above, with the exception that it does not recognize the Elevating and Restraining Teaching as an independent period. It is discussed in the *Fa-hua Hsüan-i* (T 33, p. 801a-b).

⁸⁴Tenet classification set up by Hui-kuang 慧光 (468–537). Biography in the *Hsü Kao-seng-chuan* (T 50, pp. 607b–8b). Hui-kuang, also known as

Kuang-t'ung Lu-shih 光統律師, is the founder of the Nan-tao branch 南道派 of the Ti-lun sect. He was also appointed Superintendent of Monks (*seng-t'ung* 僧統) of the Northern Ch'i Dynasty.

According to the *Fa-hua Hsüan-i* (T 33, p. 801b) the four tenets are (1) Causes and Conditions Tenet 因緣宗, which teach the *abhidharma* causation theory of the six causes and four conditions, (2) Provisional Nominal Existence Tenet 假名宗, which corresponds to the *Ch'eng-shih-lun*'s theory which recognizes three kinds of provisional existence, (3) Deceptive Marks Tenet 誑相宗 (called Untrue Tenet 不真宗 in the *Ssu-chiao-i*), which refers to the teaching of emptiness found in the *Large Prajñāpāramitā Sūtra* and the Three Treatises (*Middle Treatise*, *Hundred Treatise* and the *Twelve Gate Treatise*) and (4) Eternal Tenet 常宗 (called True Tenet 真宗 in the *Ssu-chiao-i*) which teaches the eternal *Buddha*-nature found in the *Hua-yen* and *Nirvāṇa Sūtras*. Hui-yüan 慧遠 (532–593), a disciple of Hui-kuang's disciple Fa-shang 法上 (495–580), and a contemporary of Chih-i, calls these four tenets by the following names in his *Ta-ch'eng I-chang* (T 44, p. 483a): (1) Establishing the Nature Tenet 立性宗, (2) Destroying the Nature Tenet 破性宗, (3) Destroying the Mark Tenet 破相宗 and (4) Revealing the Real Tenet 顯實宗.

However, it must be noted that Fa-tsang 法藏 (643–712), in the *Hua-yen I-ch'eng Chiao-i Fen-ch'i Chang* 華嚴一乘教義分齋章 (more commonly known as *Hua-yen Wu-chiao-chang* 華嚴五教章; T 45, p. 480b–c) as well as the *Hua-yen-ching T'an-hsüan-chi* 華嚴經探玄記 (T 35, p. 110c–111a) states that Hui-kuang advocated a tenet classification consisting of the Gradual, Sudden and Complete tenets. Furthermore, in both works, Fa-tsang attributed the Four Tenets scheme to Hui-kuang's disciple Ta-yen Fa-shih 大衍法師 (T 45, p. 480c

and T 35, p. 111a). T'ang Yun-tang, in his *Han Wei Liang Chin Nan-pei-ch'ao Fo Chiao Shih* (reprint, Taipei: 1976, p. 836) identifies Ta-yen with Tan-yuan 曇隱 of Ta-yen-ssu 大衍寺 (dates unknown) whose biography can be found in the *Hsü Kao-seng-chuan* (T 50, 608c). However, he has also been identified as Tan-yen 曇衍 (502–581), whose biography is in the *Hsü Kao-seng-chuan* (T 50, p. 487b). See Kamata Shigeo, *Kegon Gokyosho* (Tokyo: Daizo Shuppan, 1979) p. 126.

⁸⁵This tenet classification is attributed to Hu-shen Fa-shih 護身法師, i.e., Tzu-kuei 自軌 of Hu-shen-ssu 護身寺 (dates unknown). It is the same as the Four Tenets classification above, except that the *Nirvāṇa Sūtra* is set up as the fourth True Tenet, and the *Hua-yen Sūtra* is set up as the fifth *Dharma-dhatu* Tenet 法界宗. See the *Fa-hua Hsüan-i*, T 33, p. 801b.

⁸⁶This classification is attributed to Ch'i-tu Fa-shih 耆闍法師, i.e., An-lin 安廩 of Ch'i-tu-ssu 耆闍寺 (507–582). Biography in the *Hsü Kao-seng-chuan* (T 50, p. 480b–c). According to the *Fa-hua Hsüan-i* (T 33, p. 801b), this tenet classification is identical to the Four Tenets above, except that the *Lotus Sūtra* is set up as the True Tenet, and the *Mahāsammipāta Sūtra* is set up as the Complete Tenet.

⁸⁷She-shan refers to Seng-lang 僧朗 (?–ca. 615), founder of the transmissions which later crystallized as Chi-tsang's (549–623) San-lun Sect. This tenet classification divides all the Buddha's verbal teachings into the following four categories: (1) Simple Provisional Existence 單假, consisting of (a) expositions which assert only that *dharma*s are provisionally existent, without saying that they are non-existent, and (b) expositions which assert only that *dharma*s are provisionally non-existent, without saying that they are

existent; (2) Simple Middle 單中, consisting of (a) expositions which assert that *dharmas* are not existent, and (b) expositions which assert that *dharmas* are not non-existent; (3) Multiple Provisional Existence 複假, i.e., expositions which assert both that *dharmas* are provisionally existent and provisionally non-existent; and (4) Multiple Middle 複中, i.e., expositions which assert that *dharmas* are neither existent nor non-existent. See Chi-tang's *Ta-ch'eng Hsüan-lun* (T 45, p. 20b).

⁸⁸Hsing-huang refers to Fa-lang 法朗 (507–581), noted as Chi-tsang's teacher. This tenet classification divides the Buddhist teachings into four kinds of exposition, corresponding to the four *siddhantas*. (1) Provisional Existence through Dependent Origination 因緣假. This is to preach the dependent origination of all *dharmas*. It corresponds to the *siddhanta* of supreme truth. (2) Provisional Existence in accordance with Conditions 隨緣假. This is to preach the *Dharma* in accordance with the capacities of the listeners. It corresponds to the *siddhanta* for each individual. (3) Provisional Existence to Confront Conditions 對緣假. This is to preach the *Dharma* to destroy mistaken views. It corresponds to the remedial *siddhanta*. (4) Provisional Existence in Relation to Conditions 就緣假. This is to preach the *Dharma* by examining the various conditions. It corresponds to the worldly *siddhanta*. See Chi-tsang's *Ta-ch'eng Hsüan-lun*, T 45, p. 71c.

⁸⁹One of the three ways in which the Buddha is said to preach his insight. The three ways are as follows. (1) In accordance with emotions 隨情. When the Buddha preaches the *Dharma* in accordance with the level of understanding of the listeners. (2) In accordance with knowledge 隨情智. When the Buddha preaches the *Dharma* exactly as he understands it, without taking into

consideration the listener's level of comprehension. (3) In accordance with emotions and knowledge 隨情智. When the Buddha preaches the *Dharma* directly as he understands it, and it fits with the understanding of the listeners. This derives from the *Nirvāṇa Sūtra* (T 12, p. 820b; Yamamoto, III, p. 868). This theory of the three kinds of preaching plays an important part in T'ien-t'ai philosophy, and is discussed in various places in the *Fa-hua Hsüan-i* (for example, T 33, p. 702b) and the *Mo-ho Chih-kuan* (for example, T 46, pp. 26c–27a) as well as in other works.

⁹⁰Found in the *Nirvāṇa Sūtra* (T 12, p. 653c; Yamamoto, I p. 201). The *sūtra* originally speaks of “incomplete word” and “complete word”, referring to the vowels and the combination of vowels and consonants which constitute the letters of the Sanskrit alphabet. Since vowels by themselves are not complete, it is called “incomplete.” But since the vowels and consonants together make a whole, it is called “complete.” This is used as a simile for the “complete” and “incomplete” teachings within Buddhism. According to the *Fa-hua Hsüan-i* (T 33, p. 801b), Bodhiruci championed the incomplete/complete tenet classification. By the incomplete teachings, he meant the *sūtras* which the Buddha taught during the first twelve years after his enlightenment, while the complete were those which he preached after those twelve years.

⁹¹This classification of Buddhist *sūtras* is found within the *Nirvāṇa Sūtra* (T 12, pp. 690c–691a; Yamamoto, I, p. 348). The five flavors are the five stages in which milk into ghee: fresh milk, cream, curd, butter and ghee. The *sūtra* states that they correspond to (1) twelve-fold scriptures, (2) *sūtras*, (3) *Vaipulya Sūtras*, (4) *prajñāpāramitā*, and (5) Great *Nirvāṇa*.

⁹²According to the *Fa-hua Hsüan-i* (T 33, p. 801a), the sudden teaching refers

to the *Hua-yen Sūtra*, while the gradual teaching refers to the *sūtras* from the *Tripitaka* to the *Nirvāṇa Sūtras*, in which the Buddha expounded his insight from the lowest to the highest levels. The variable refers to such *sūtras* as the *Śrīmālā* and *Suvarṇaprabhāsa*, etc., which cannot be classified as either sudden or gradual.

⁹³These exact words do not appear in the *Ta-chih-tu-lun*. This quotation is probably based upon the following lines of the treatise:

“In this *dharma*-charity, one contemplates the sentient beings’ mind-natures, the greatness or smallness of the number of their defilements, and the sharpness or dullness of their wisdom. Then one should preach the *Dharma* in accordance with what benefits sentient beings.” (T 25, p. 227b; Lamotte III, p. 1417)

⁹⁴Allusion to a famous story in the *Han-fei-tzu*. See the translation of the *Han-fei-tzu* in Burton Watson tr. *Basic Writings of Mo Tzu, Hsün Tzu and Han Fei Tzu*. (New York: Columbia University Press, 1963), p. 97.

⁹⁵This work is not extant. It refers to the *Seng-ch'i Chiai-pen* 僧祇戒本 in one *chüan*, which is listed as a lost work in the *K'ai-yüan shih-chiao-lu* 開元釋教錄 (T 55, p. 486c). According to this catalogue, the *Chiai-pen* was translated by Dharmakāla in Lo-yang around 250 AD.

⁹⁶T 32, p. 329b.

⁹⁷T 14, p. 541a. The *sūtra* does not state that 200 *bhikṣus* attained liberation. The five meanings are impermanence, suffering, emptiness, selflessness and quiescence.

⁹⁸T 8, p. 375b.

⁹⁹The exact quote is not found in the *Middle Treatise*. It is a paraphrase of T

30, p. 25b.

¹⁰⁰T 14, p. 545a.

¹⁰¹T 9, p. 386b. See Bunno Kato, Toshiro Tamura, and Kojiro Miyasaka trs. *The Threefold Lotus Sutra*, (Tokyo: Weatherhill, 1975), p. 15.

¹⁰²The five practices are (1) sage practice, (2) pure practice, (3) heavenly practice, (4) child-like practice and (5) illness practice. They are found in the *Nirvāṇa Sūtra* (T 12, pp. 673b–729b; Yamamoto, I, p. 281–II, p. 499). For a concise discussion of how these practices were interpreted in Chinese Buddhism, see Kosai Fukushima, “Tendai Chigi no Nehangyo Gogyo no Kaishaku”, *Bukkyogaku Semina* 33 (May 1981) pp. 18–33.

¹⁰³These words are not found in the *Ta-chih-tu-lun*. This treatise argues that *śrāvakas* and *pratyekabuddhas* only destroy their defilements, while *bodhisattvas* destroy both defilements and their perfumings (*vāsanā*; T 25, p. 260b). Lamotte has given us an excellent study of the *Ta-chih-tu-lun*'s analysis of defilements: Étienne Lamotte, “Passions and Impregnations of the Passions in Buddhism” in L. Cousins, A. Kunst and K. R. Norman eds. *Buddhist Studies in Honour of I. B. Horner* (Dordrecht: Reidel, 1974), pp. 91–104.

¹⁰⁴See note 66 above.

¹⁰⁵T 14, p. 544c.

¹⁰⁶T 8, p. 218a.

¹⁰⁷T 9, p. 32b–c, slightly abbreviated. cf. Hurvitz, p. 183.

¹⁰⁸T 12, p. 673b.

¹⁰⁹Paraphrase of T 25, p. 260b; Lamotte, IV, p. 1775.

¹¹⁰T 12, p. 733c.

¹¹¹These words are not found in the *sūtra*. However, Chih-i holds that his

unique scheme of the fourfold Four Noble Truths is implied within the *Nirvāna Sūtra*'s exposition concerning the Four Noble Truths. (He makes this claim in the *Fa-hua Hsüan-i*, T 33, pp. 700c–1a; *Mo-ho Chih-kuan*, T 46, p. 5b; *chüan* 3 of the *Ssu-chiao-i*, T 46, p. 725c). This is probably what Chih-i is referring to here.

¹¹²This parable is found in the Chapter of the Medicinal Herbs of this *sūtra* (T 9, p. 19a ff.; Hurvitz, p. 101 ff.)

¹¹³T 30, p. 33b. This verse is as follows:

Dharmas arising from causes and conditions,

I teach them to be nothingness.

They are also provisional nominal entities.

They are also the meaning of the Middle Way.

This verse holds an important place in T'ien-t'ai thought, since Chih-i uses it as one of the sources for his theory of the Three Truths. The role of this verse in T'ien-t'ai Buddhism has been explored by Ryodo Shioiri in his "Ku' no Chugoku teki Rikai to Tendai no Kugan: Churonge no Toriatsukai o megutte" *Toyo Bunka Kenkyujo Kiyo* 46 (March 1968) pp. 139–204.

¹¹⁴T 9, p. 20b; Hurvitz, p. 108.

¹¹⁵T 14, p. 538a.

¹¹⁶The text is amended here following the variant readings given in both the 1661 and 1688 texts.

¹¹⁷T 14, p. 540a.

¹¹⁸The three contemplations are (1) contemplation entering emptiness from provisional existence, (2) contemplation entering provisional existence from emptiness, and (3) contemplation of the Middle Way of the Supreme Truth (or the correct contemplation of the Middle Way in one mind). The first

contemplation refers to insight into emptiness. There are clumsy and skillful methods of undertaking this contemplation, which are equated with the *Tripitaka* and Shared Teachings, respectively. The second contemplation refers to the *bodhisattvas*' "return" to the phenomenal world after gaining insight into emptiness. Here the *bodhisattvas* gain insight into all phenomena in order to pursue his others-benefitting activities. This is equated with the Distinct Teaching. Finally, the third contemplation refers to insight into the Middle Way. This is equated with the Complete Teaching. A concise explanation of the three contemplations is found in the *Mo-ho Chih-kuan*, T 46, pp. 24b-5c.

¹¹⁹Judging from the structure of the *Wei-mo-ching Hsüan-shu*, there was a lengthy explanation of the threefold contemplations preceding the exposition on the four teachings in the commentary to the *Vimalakīrti Sūtra* of which the *Ssu-chiao-i* was one part. The *San-kuan-i*, which now exists as an independent work, corresponds to this section treating the threefold contemplation. See the Introduction above, p. 28.

¹²⁰T 14, p. 551c.

¹²¹This alludes to the words of *Nirvāṇa Sūtra* :

What is meant by the statement that it is expressible because there are causes and conditions (which allows for them to be expressed)? The tenfold chain of dependent origination is the cause of birth. It is for this reason that it can be expressed. (T 12, p. 733c; Yamamoto, II, p. 515)

The *Ssu-chiao-i* here interprets "birth" here as referring to the birth of human beings. It is also to be noted that the *sūtra* gives "tenfold chain of dependent origination" instead of the "twelvefold chain" given in the text. However, both

the 1661 and 1668 texts have “tenfold chain” instead of “twelfold chain.”

¹²²The faith-practice refers to the practice undertaken on the basis of one’s faith in the Buddha’s teachings, while *Dharma*-practice refers to practice based on one’s own reflections concerning the *Dharma*.

¹²³Lengthy discussion of the role of silence in the expression of Buddhist teachings is given in the *Fa-hua Hsüan-i*, T 33, p. 689a–c.

¹²⁴T 12 p. 689c; Yamamoto, I, p. 344. In the *sūtra*, the term “lowest faculties” is used instead of “inferior faculties,” and these beings are identified with the *icchantikas*.

¹²⁵Full title, *T’i-wei po-li ching* 提謂波利經 (*The Sūtra of Traṇḍiśa and Bhallika*). This Chinese apocryphal *sūtra* became the foundation of the “Teaching of Humans and Heavenly Beings,” which expound rebirth in the heavenly realms through the practice of the five precepts, ten virtuous deed, etc.. It is considered the first of five teachings among the gradual teachings in Liu-ch’iu’s 劉虬 (438–495) tenet classification (quoted in Hui-yüan’s *Ta-ch’eng I-chang*, T 44, p. 465b). This teaching, along with the role it plays in Tsung-mi’s *Yüan-jen-lun* 原人論, is studied in Peter N. Gregory, “The Teaching of Men and Gods: The Doctrinal and Social Basis of Lay Buddhist Practice in the Hua-yen Tradition” in Robert M. Gimello and Peter N. Gregory eds., *Studies in Ch’an and Hua-yen* (Honolulu: University of Hawaii Press, 1983), pp. 253–319. T’ien-t’ai criticism of the teachings of humans and heavenly beings can also be found in the *Fa-hua Hsüan-i* (T 33, p. 804a).

¹²⁶Allusion to the famous parable of the burning house found in the *Lotus Sūtra*, which describes how a rich man was able to coax his children out of a house on fire by promising to give them various kinds of carts which they

desired, only to give them all one magnificent cart. The burning house refers to the Triple Realm of birth-and-death. This parable is found in T 9, p. 12b ff.; Hurvitz, p. 58ff.

¹²⁷T 14, p. 537c.

¹²⁸Quotation not identified.

¹²⁹T 9, p. 10a; Hurvitz, p. 44.

¹³⁰T 12, p. 689c; Yamamoto, I, p. 344.

¹³¹T 25, p. 69b; Lamotte, I, p. 102.

¹³²For the Four Tenets classification, see note 84 above. Criticism of the Four, Five and Six Tenets is repeated in much the same words in the *Fa-hua Hsüan-i* (T 33, p. 804b–c).

¹³³Earth, water, fire and wind.

¹³⁴In the third *chüan* of the *Ssu-chiao-i* (T 46, p. 729b), Chih-i states that the *abhidharma* treatises belong to the gate of existence of the *Tripitaka* Teaching. This means that he held the *abhidharma* to teach the substantiality of *dharma*s.

¹³⁵In the third *chüan* of the *Ssu-chiao-i* (T 46, p. 729b), the *Ch'eng-shih-lun* is allocated to the gate of emptiness of the *Tripitaka* Teaching. Thus Chih-i considered this treatise to represent the *Tripitaka* teaching concerning emptiness.

¹³⁶Shoshin points out in his *Hokke Gengi Shiki* that the three gates spoken of in the *Ta-chih-tu-lun* (T 25, p. 192a) are the *pitaka*, *abhidharma* and emptiness gates, and that it does not refer to the gate of provisional nominal existence. He concludes that, since the *pitaka* treatise is equated with the gate of both-existence-and-emptiness of the *Tripitaka* Teaching in the third *chüan* of the *Ssu-chiao-i* (T 46, p. 729b), Chih-i referred to it as the gate of provisional

nominal existence here. See Nihon Bussho Kankokai ed. *Tendai Daishi Zenshu: Hokke Gengi*, vol. 5 (Tokyo: Nihon Bussho Kankokai, 1970) p. 464. Shoshin repeats the same argument in his *Shikyogi Sho* (p. 4a).

¹³⁷Paraphrase of T 25, p. 105c; Lamotte, I, p. 387.

¹³⁸T 16, p. 503a–b.

¹³⁹The sixteen gates of the Four Teachings are described at length in the third *chüan* of the *Ssu-chiao-i* (T 46, pp. 729b–730a). According to this explanation, the reality described in each of the Four Teachings can be approached from different perspective, which are the same for all of the Four Teaching: (1) gate of existence, (2) gate of emptiness, (3) gate of both-existence-and-emptiness, and (4) gate of neither-existence-nor-emptiness.

¹⁴⁰Refers to the gate of both-existence-and-emptiness of the *Tripitaka* Teaching.

¹⁴¹See note 85 above.

¹⁴²See note 86 above.

¹⁴³The *San-kuan-i* gives 96 ways of contemplating the three kinds of provisional existences for the purpose of entering emptiness. *Dainihon Zokuzokyo* (Kyoto: Zokyo Shoin, 1905–1912) Pt. 2, Vol. 4, Bk. 2, p. 40 b.b.

¹⁴⁴T 12, p. 820b.

¹⁴⁵Source unknown.

¹⁴⁶The number of good friends of the *Dharma* appearing in the 60 *chüan* *Hua-yen Sūtra* (translated between 418–420) is usually given as 44 or 45. Only Chih-i holds that there are 42. See Kimura Kiyotaka, *Shoki Chugoku Kegon Shiso no Kenkyu* (Tokyo: Shunjusha, 1977) p. 226. The 80 *chüan* *Hua-yen Sūtra*, translated between 695–699 (i.e., about a century after Chih-i's death) says that

Sudhana visited 53 good friends of the *Dharma*.

147 This statement is not made by all of the 42 good friends of the *Dharma* that Sudhana visits. But it is found, for example, in T 9, p. 690a, 692c, etc. (60 *chüan* version).

148 The *sūtra* makes the statement that Sudhana visited 110 good friends of the Dharma (60 *chüan* version, T 9, p. 772b). Thus Shoshin argues that “120” here is a mistake for “110” in his *Shikyogi Sho* (p. 4b). See also Kimura, *op. cit.*, p. 226.

149 This is found in the Chapter on Entering the Gate of Non-duality of the *Vimalakīrti Sūtra* (T. 14, pp. 550b–551c).

150 The *sūtra* does not mention that 8000 *bodhisattvas* gave their interpretations of the gates on non-duality.

151 T 9, p. 5a. Refers to the following famous passage found at the beginning of the Chapter on Expedient Devices: “Śāriputra, since achieving Buddhahood, I have, by a variety of means and by resort to a variety of parables, broadly set forth the spoken doctrine, by countless devices leading the sentient beings and enabling them to abandon their encumbrances.” (Hurvitz, p. 22).

152 Full title of Kumārajīva’s authoritative translation of the *Lotus Sūtra*.